777 GARNER RD.E. Dec 1999
ANCASTER, ON
L9K 1J4

CHRISTIAN COURIER
A Reformed Biweekly

REDEEMER COLLEGE LIBRARY
CHRISTIAN COURIER
PER/BX/9401/.C36
APR 20 1999

54th Ye... April 19, 1999 No. 2610 $1.60

Home schooling encourages discipleship, requires sacrifice, says mother/educator

A BEKA SCHOOL SERVICES

Evangelist Bill Rice's family does home schooling, using a correspondence course from A Beka, a ministry of Pensacola Christian College.

Lucy Pavia-Kraemer

KITCHENER, Ont. — The annual "Home Education Conference" drew some 700 people to Rockway Mennonite Collegiate near Kitchener, Ont., on Saturday, March 27. The event was presented by Kitchener-Waterloo and Cambridge Christian Home Educators and provided an opportunity for people to find a local support group.

But more than that, it educated parents about the academics of home schooling, according to Mary Wilson, co-ordinator for the day. "Attending the sessions," Wilson said, "gives people the resources to seek additional information on home schooling as well as encouragement to take things a step at a time."

There is a growing trend across North America which is seeing parents teach their own children around the dining room table. According to a survey conducted in 1994, between 60,000 and 80,000 children in Canada alone are being educated at home. Of that number, an estimated 15,000 to 20,000 are from Ontario, with numbers increasing rapidly as the phenomenon continues to grow in popularity.

Like Jesus

Why are so many parents opting to formally act as their children's teachers? Mary Wilson cites religious and social reasons, and the severe financial cuts in province- [and state-] run education.

Wilson has taught her three children at home for the past 10 years.

Donna Mann, a home schooling mother and conference presenter, said that, broadly speaking, Christian home schooling provides a perfect context for discipleship and allows parents to share these years with their children in close relationship to them, much as Jesus did with his followers.

"Jesus spent all of his time with his disciples and he could respond to their questions as they arose," she said.

Skeptics immediately wonder about the social development of home-schooled children. "That is perhaps the thorniest issue. We home-educate our children for

See **HOME SCHOOLING** *p. 3...*

How good is Canada's home care system? ask specialists

Alan Doerksen

TORONTO – Home care specialists disagree over whether or not Canada's home care system needs revamping. Over the past few years, federal and provincial governments have imposed cutbacks to Canada's healthcare system which have resulted in some hospitals closing and many others sending patients home more quickly than before. Thus, many people have been turning to home care as an alternative. But Canada's home care system, in turn, has been experiencing more pressure and greater expenses, leading some to call for changes to the system.

Tim Young, the incoming president of the Canadian Home Care Association (CHCA), would like to see home care reform. For instance, in Ontario "the funding formula is very uneven across the province," he says, also noting that Cam Jackson, Ontario's Minister of Longterm Care, is planning some changes to this.

Young asserts that the restructuring of Ontario's hospitals has resulted in more home care cases. There's also more pressure on home care associations such as Community Care Access Centres (CCASs) which co-ordinate home care in the province. "In areas where hospitals have substantially restructured, all of this happened before CCACs had new budgets," says Young. This forced many of them into deficit situations, he asserts. But many CCACs have received one-time funding this year to help pay their deficits.

Great inconsistency

Because of the funding pressure faced by CCACs, they have found new ways to manage financially, and now offer some different services, explains Young. This "drives people crazy" because they can't receive the same services in every part of the province, he contends. "There is great inconsistency across the province.... We're very efficient with how we work with hospitals. It's the community

See **HUGE** *page 2...*

Theologians hold forth at the King's and Redeemer ..... **pp. 10, 11**

Why hurry? ... p. 12

Older women and pregnancy ..... *p. 13*

Diary of a preacher ..... **pp. 14, 15**
Men's stories ..... **pp. 16, 17**

News

'Huge variations' in home care spending

COURTESY TIM YOUNG

Tim Young, incoming president of the Canadian Home Care Association.

... continued from page 1

needs that are harder to help."

Young is also concerned about "a lot of lack of clarity" in provincial rules about home care. "We're stuck between old legislation and new legislation which hasn't been passed," he says. Young reports that the Ontario government is planning to bring in new home care regulations this fall.

On the federal scene, he says, "The CHCA has worked very long with Health Canada on the Liberal government's stated priority of home care being part of the Health Act." At present, home care is not part of the national Health Act, but CHCA is calling for a national home care strategy.

But in the latest federal budget there was no mention of home care except for one provision for Aboriginal home care. "We were very disappointed," admits Young.

Besides these inconsistencies, Young says that among the other provinces there are "huge variations in per capita spending" on home care. In Ontario, the per capita rate is about $90, compared to $40 each in Quebec and P.E.I.

For families who move between provinces, "there's no portability from province to province." If a family moves to Ontario, for instance, family members will get no public health coverage for three months. "That's really not an adequate national approach," Young insists.

Better treatment at home

But Stiny de Jong, a home care case manager for a CCAC in the Niagara region, believes Ontario's home care system is working well as it is, and adjusting well to changes in the province's health-care system. Although hospitals in Ontario are sending home patients more quickly than before, de Jong contends that patients can get better treatment at home. "Statistics have proven that that works very well," she says.

De Jong explains that home care workers help people with many debilitating conditions, including cancer, brain injuries, knee replacements, and those needing palliative care.

Services provided by home care workers include physiotherapy, occupational therapy, dietary counselling and help with bathing.

COURTESY STINY DE JONG

Stiny de Jong with grandson Silas.

Unconventional treatments such as music therapy are also available.

"All these services are contracted out to service providers," explains de Jong. "[The] Victoria Order of Nurses are one of our service providers." People wishing to request home care for a family member or friend can call the nearest CCAC office and explain the situation of the potential at-home patient. Then, says de Jong, "We assess the care that people will need at home. We plan and implement the care by contracting the work out to care providers."

"It's all paid for by OHIP [the Ontario Health Insurance Program]," she explains. But there are limits. CCAC can only give 60 hours a month of help to home care patients. And some services cost extra, such as those of a homemaker.

Impressed and amazed

Unlike Young, de Jong believes Ontario has clear rules about home care. "There's always room for improvement. But I think we have an excellent system going." She says patients are usually impressed by the quality and array of services offered by home care. "People are amazed," she says. "They say, 'This is incredible.'"

According to a 1998 CHCA report ("Portrait of Canada: An Overview of Public Home Care Programs"), professional home care services, such as nursing and therapies, are usually provided free of charge across Canada, while user fees may apply to support services, such as housecleaning and transportation. User fees are usually allocated on a sliding scale based on income.

Each province offers a different system of home care, and there is also a separate system run by the Department of Indian Affairs and Northern Development and Health Canada, which have joint responsibility for on-reserve First Nations home care.

The CHCA report states: "Home care, because of the nature of the home setting, has had to rely on clients and caregivers in unique ways. Participation by the client in the development and delivery of the care plan is a key component of the program, as is a reliance on family and volunteer caregivers in the delivery of care in the home. Support to these caregivers should be considered as part of the system's mix of services to enable home care and prevent caregiver burnout."

Cutbacks in Canada's public health system have had an impact, according to CHCA. "Recent years have seen an increase in outpatient surgery, earlier discharges and a reduction in long-term and acute care hospital beds," the report states. "For home care programs, these changes have meant more units of service per person served, the provision of care to more vulnerable, older and frail individuals, and more intensive home care services.... The shift to a community focus ... requires the support of family and volunteer caregivers, and of clients themselves."

Balkan War 1999

We can turn off the T.V.
When it becomes too unbearable
to watch the haunted eyes
of the massacre survivors.

We can debate whether NATO
should have interfered,
or wash their hands and turn the other way,
while allowing president Milosevic
to butcher the remaining Albanians.

We can go back to our daily tasks,
after shaking off the horror
of hate and evil and suffering,
and perhaps breathe a prayer
for the quick ending of violence.

But tell us, Lord, tell us,
how do children ever forget
watching their teachers being shot?
How can they ever laugh again, be carefree again,
when their homes were burnt, their fathers killed,
and they were chased away
from their once secure world.
How can they ever trust again?

Lord, when you see this heartbreak,
Do you cry again
as you cried over Jerusalem?

Is your heart broken anew when you see
our need for divine love?
Do you still want to gather the wounded ones
under the shelter of your wings?

Are you waiting perhaps
for a far deeper longing,
a more urgent, more desperate plea
from your universal church
for your quick return,
so this old planet of strife
will become your new Kingdom of Love?

Berta Hosmar
Whitby, Ont.

nelson insurance brokers limited
PERSONAL, COMMERCIAL & BUSINESS INSURANCE SERVICES
Your Insurance Broker Understands
Ralph Toering • John Van Wijngaarden • Martha Bunker
305 Plains Road East, Burlington, ON L7T 2C7
Tel. (905) 631-9090 * Fax (905) 631-9099 * Toll Free 1-888-345-9090

AOW en BEDRIJFSPENSIOEN
Dutch Retirement Consulting Agency

Als U na 1 januari 1957 bent geëmigreerd heeft U mogelijk recht op **AOW** (pensioen).
Heeft U of Uw partner in Nederland gewerkt, dan heeft U mogelijk recht op **Bedrijfspensioen**. Wenst U hulp, contact:
Dutch Retirement Consulting Agency
P.O. Box 7544, Grand Rapids, MI 49510
...of bel één van de volgende nummers:
(616) 245-9911, (616) 531-4046/res.

Group charges NATO uses radioactive weapons in Kosovo

NEW YORK (IAC) — The International Action Center has called the Pentagon's decision to use the A-10 "Warthog" jets against targets in Kosovo "a danger to the people and environment of the entire Balkans."

The A-10 was the anti-tank weapon of choice in the 1991 war against Iraq. It carries a GAU-8/A Avenger 30 millimeter seven-barrel cannon capable of firing 4,200 rounds per minute. During that war it fired 30 mm rounds reinforced with depleted uranium, a radioactive weapon.

There is solid scientific evidence that the depleted uranium residue left in Iraq is responsible for a large increase in stillbirths, children born with defects, and childhood leukemia and other cancers in the area of southern Iraq near Basra, where most of these shells were fired, says the International Action Center. Many American veterans groups also say that DU residues contributed to the condition called "Gulf War Syndrome" that has affected close to 100,000 service people in the U.S. and Britain with chronic sickness.

John Catalinotto, a spokesperson from the Depleted Uranium Education Project of the International Action Center and an editor of the 1997 book *Metal of Dishonor: Depleted Uranium*, asserts that the use of DU weapons in Yugoslavia "adds a new dimension to the crime NATO is perpetrating against the Yugoslav people—including those in Kosovo."

Radiation released on impact

Catalinotto explains that DU, a waste product of the uranium enrichment process used for making atomic bombs and nuclear fuel, is used because it is extremely dense—1.7 times more dense than lead. "DU is used in alloy form in shells to make them penetrate targets better. As the shell hits its target, it burns and releases uranium oxide into the air. The poisonous and radioactive uranium is most dangerous when inhaled into the body, where it will release radiation during the life of the person who inhaled it," says Catalinotto.

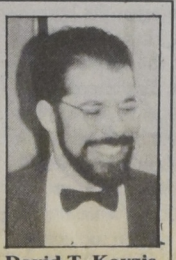
Sara Flounders, a contributing author of *Metal of Dishonor: Depleted Uranium* and the co-director of the International Action Center, says, "Warthogs fired roughly 940,000 rounds of DU shells during the Gulf War. More than 600,000 pounds of radioactive waste was left in the Gulf Region after the war. And DU weapons in smaller number were already used by NATO troops during the bombing of Serbian areas of Bosnia in 1995. The use of Warthogs with DU shells threatens to make a nuclear wasteland of Kosovo. [NATO] is laying waste to the very people they claim to be saving; this is another reason for fighting to end [this] attack on Yugoslavia."

Metal of Dishonor: Depleted Uranium, which has been translated and published in Arabic and Japanese, will be coming out soon with a second edition.

The IAC has been a leader in the movements to end U.S./UN sanctions against Iraq; oppose the expansion of NATO and U.S./NATO bombing of the Bosnian Serbs and continually oppose U.S. military involvement throughout the globe. Intrinsic in its mission, it says, is the IAC's "dedication to end racism, sexism and homophobia."

Is NATO's war 'just'?

Principalities & Powers



David T. Koyzis

As I write, NATO is engaged in air strikes against Yugoslavia in what seems to be a vain effort to stop Serb aggression against ethnic Albanian Kosovars. It is ironic that the North Atlantic Treaty Organization, or NATO, which was founded 50 years ago to protect the West against Soviet aggression, is seeing its first open conflict ever in a country that was non-aligned during the Cold War.

Is the NATO effort a wise or just one? There is reason for doubt. To be sure, Serbian President Slobodan Milosevic is a demagogue taking full advantage of his people's ancient fears of being surrounded by (mostly Islamic) enemies. Captivated by a nationalistic religion, he and his government have been badly treating their ethnic Albanian fellow citizens in Kosovo.

It is entirely understandable that Westerners, having stood by during the Rwandan genocide five years ago, should wish to do something. But the Balkans, like the Middle East, is a region of complex conflicts that do not admit easy solutions.

Indeed intervening and not intervening are options fraught with almost equal dangers, and either could lead to a widening of the current conflict. In particular, intervention could further polarize Greece and Turkey, with the former abandoning NATO and plunging the alliance's southern flank into crisis.

At worst, an expanded war could pit NATO, newly enlarged with the addition of Poland, Hungary and the Czech Republic, against an Eastern Orthodox bloc composed of Russia, Serbia, Greece, Cyprus, and possibly Bulgaria and Romania. If Russia feels itself cornered by the West, as it so often has throughout its history, this could help to bring hardliners to power in the Kremlin, further destabilizing the international arena.

Swinging a hatchet

I have argued in this space that all military actions need to be assessed for their conformity or lack thereof with traditional "just war" criteria, as taught by Augustine, Thomas Aquinas and others.

Among these principles are the following: there must be a reasonable prospect of success; the means must be proportionate to the goal being sought; and civilians are not to be targeted.

The NATO effort likely violates all three principles in some fashion. Air strikes do not in themselves win a war, but tend to harden the resolve of those being attacked. Hitler could not break British resolve in 1940 and '41. Years of American bombing did not defeat North Vietnam. Occasional missile attacks on Iraq have done nothing to bring Saddam Hussein to his knees and have only led to the expulsion of UN inspectors.

Yet there is little stomach in the West for a ground war, which would almost certainly be needed to dislodge Serb forces from Kosovo. Nor is it clear that NATO would be justified, under either international law or its own charter, in taking such action in what is essentially a domestic civil war. It is far easier for the West to opt for aerial bombing, which has the double advantage of appearing to be decisive action and of keeping Western casualties low.

But the risk to both Serb and ethnic Albanian civilians is significantly higher and the immediate goals are not particularly clear.

To use a medical analogy, one does not remove a cancerous tumor by swinging a hatchet. One needs, instead, a carefully formulated plan of action that relies on the right combination of strategies, and takes seriously the dangers of improper treatment. Similarly, NATO, and particularly the United States, need to weigh whether their current Balkan policy is not counterproductive and, thus, unjust.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ontario.

Home schooling requires personal sacrifice

...continued from page 1

social reasons as well," Mann explained. She believes that a child does not need to be with a large group of peers to be "socialized." In fact, a study entitled "A Nationwide Study of Home Care Education in Canada: Family Characteristics, Student Achievement and Other Topics" indicates that home-educated children are as well, or better, adjusted socially and emotionally as students in conventional schools. It confirms that home-schooled children are involved in a wide variety of activities with peers and adults outside of their homes.

Mann also suggested that families desire to pursue this alternative form of education for its academic benefits. "There is nothing like that one-on-one contact." This one-on-one tutoring style is viewed as a wonderful option for children who have "fallen through the cracks" or for youngsters with learning disabilities or special needs.

Mann affirms that the decision to home-school requires personal sacrifice and is a major commitment. "Take it one year at a time," she strongly recommends.

For further information on next year's conference, a support group in your area, or about educating your children at home, contact Mary Wilson at (519) 622-4020.

Please take advantage of our monthly Business Directory. For the low cost of $25 you can advertise your business.

(Please add 7 % G.S.T.)

RATES TO JUNE 30, 1999

Ext. fund 5.0%

RRSP 5.0% (approx.)

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

CRC EXTENSION FUND

Fax: (416) 465-6367
Call: (416) 461-1207 evenings or write:
Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Editorial

Don't believe everything you're told by the media

Letters from a senior to a junior editor (8)

My Dear Wordgood:

We live in a time when much information is disseminated but little understanding is inseminated (I hope you catch the difference in quality between sowing and impregnating). The idea of not being able to see the forest for the trees applies more and more. We are bombarded by news and so-called indisputable facts. A picture is worth a thousand words, they say. I wonder. Of course, as a person who grew up on the notion that God reveals himself through the Word, I might have a certain bias towards the use of language. But I have to remind myself that Satan and those who are in his employ either full-time or part-time also use language for their peculiar ends. Both pictures and words can lie.

I was reading three national dailies on Easter weekend to see how each dealt with the celebration of Good Friday and Easter, and I was appalled by the superficial treatment of what Christians really believe. Bill Phipps, former moderator of the United Church, was prominently mentioned in one article. His questioning of the bodily resurrection of Jesus Christ fits in well with the post-modern notion of relative truth.

Accompanying one of the stories was a picture of a beautiful church interior, complete with stained glass windows and lofty pillars. But the focus was on two elderly women praying in this huge cavern of lofty architectural expressions. What message did the picture send? I don't question the fact that the scene was real. But I question the timing of the photograph. An hour later the sanctuary may have been filled with joyful worshippers. The unmistakable message I got was that religion is old-fashioned and of little interest to most people.

It's important to approach such stories and pictures with a critical and disciplined mind.

Manipulation by the media

At the moment, Serbia is subjected to a concentrated bombing campaign by NATO countries. Every day we see tragic pictures of fleeing Kosovars who have lost all their possessions. And we weigh the human tragedy of "ethnic cleansing" against the human tragedy of being bombed. What strikes me about this flood of media coverage is that there is so little manifestation of a real understanding of the background of all this. What is behind this conflict? And to what extent can we trust what we hear and see?

I am reminded of what happened when Nunavut became Canada's newest territory on April 1. A French TV crew, who had come to Iqualuit along with many other foreign media to record the event, wanted to film Inuit people living in igloos. But the Inuit in Iqualuit live in houses. That was a disappointment for the French who wanted to impress their viewers back home with a romantic notion of how primitive people live in northern Canada. Then they wanted to film a group of school children at a local school and asked the principal to remove a few Caucasian children from the group. The principal refused to give in to their desire to misrepresent the given reality.

Even Christians, you say?

A similar situation took place a few years ago at Holland Christian Homes in Brampton, Ont. A Christian radio broadcast crew from the Netherlands had come to record Christmas among older Dutch immigrants in Canada. They started the broadcast by placing themselves outside the home and saying how the snow was gently falling outside while the older people were gathering in the warm fellowship hall. What they were doing was creating a nice atmosphere that would appeal to their radio audience back home. These people could then imagine how these old immigrants had found themselves a cozy environment in a cold and barren Canada. It just so happened that the winter was very mild that year and there wasn't a flake of snow to be found on the ground or in the air in all of Brampton. I am surprised the announcer did not embroider on how wolves were drowning out the faint sounds of "Ere Zij God" coming from the fellowship hall.

It all sounds very innocent, but it does show that a picture of what is happening elsewhere will in all likelihood be somewhat distorted. Politics may distort it, the news media's desire to give the audience what they want to hear may distort it, and the reporter's personal bias may get in the way.

To what extent can we trust how the media presents the conflict in Yugoslavia? I am not trying to put a question behind the tragedy of "ethnic cleansing." What we see on television can hardly be orchestrated by the press. And there seems little doubt that Slobodan Milosevic is a ruthless, amoral, power-hungry manipulator. But what about the underlying tensions in the former Yugoslavia that allowed nationalism to erupt all over? How did that come about?

The need to read books

One needs to read deeper and wider in order to know what is going on today. My question to you, Wordgood is: Are people still interested in reading in-depth about a given situation so that they are better prepared to withstand the superficial coverage given by so much of the media?

My wife and I are, at the moment, reading several books on the history of the Balkans, and the experience is an eye opener for us. We are beginning to understand why the Serbs are asserting themselves, and why Kosovo is so important to them. A lot of history and long memories go into the development of hatred and fear. Much of that is now being fuelled by the unscrupulous actions of Milosevic and his gang, of course.

I also understand better today why, when my wife and I travelled across Yugoslovia in 1991, a year before the war broke out, we got such a negative response to a question I posed to an innkeeper about Marshall Tito. Serbs have little use for Tito, who reined in their majority ambitions for the sake of the unity of the federation of six republics called Yugoslavia.

A tradition of thought

Today we have access to the Internet. And that sometimes allows us to get behind the scenes and find out first-hand from people who are involved in a conflict what is really happening. I find that encouraging. Perhaps the Internet allows us to move beyond what the press offers. But I still believe that books offer more in terms of history and reflective thinking from those who have studied a given situation. I hope, Wordgood, that your generation will not stop reading.

But even much reading can lead us astray, unless we are grounded in a biblical perspective. Here again I hope that your generation values the importance of developing a Christian mind. A simple reading of Scripture can guard us, for example, against the desire to give in to romantic notions about reality. There is nothing romantic about the Old and New Testaments. Reality is described in all its positive and negative details. There was no snow on the ground when Christ was born in Bethlehem!

But also, the tradition of Christian thinking developed throughout the centuries can keep us on our toes. Anyone who reads Christian thinkers from the past will know that nationalism is a form of idolatry that will destroy both the perpetrators and their victims.

Dearest Wordgood, try to impress upon your contemporaries the benefit of three hours of reading for every hour they watch television or scan newspapers.

Affectionately yours,
Truetype

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent biweekly that seeks to:
- report on significant events in the Christian community and the world;
- express opinions infused by Scripture and rooted in a Reformed perspective;
- provide contact for the Christian community.

CHRISTIAN COURIER STAFF
Editor: Bert Witvoet **cceditor@aol.com**
Managing Editor: Marian Van Til **ccmneditor@aol.com**
Promotions&Marketing Director: Diane Klein **ccadpromo@aol.com**
Reporter, Layout: Alan Doerksen **ccjournal@aol.com**
Circulation Manager: Grace Bowman **ccsubscrip@aol.com**
Receptionist/Bookkeeper: Marsha Emke **ccadpromo@aol.com**

REGIONAL REPORTERS
Jeff Hoogendoorn, Victoria; Jacky Naayer, Abbotsford, B.C.; Gordon Legge, Calgary; Jessie Schut, Edmonton; Valerie Walker, Halifax; Robert VanderVennen, Toronto

EDITORIAL ADVISORY COMMITTEE
Harry der Nederlanden, Doug Roorda, Wendy Saunders, Erick Schuringa, Nelly Westerhoff.

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact the managing editor if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier
4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
E-mail: cceditor@aol.com

Letters

God was left out of the movie

In your issue of Feb 22, Dan Wooding voices disagreement with Marian Van Til's review of *Prince of Egypt*, and describes it as a "must-see film for all people of faith." A review of an editorial writer for *The Ottawa Citizen*, John Robson, may be of interest, since it appeared in the March 19 issue of that paper, and may resonate with some of our readers. It is too lengthy to give the complete review here, but let me attempt to summarize or cite some of Mr. Robson's comments. I hope I am fair to his views.

Robson says the movie bears a superficial resemblance to the Exodus story, but it is not based on it. Exodus is about God's relationship to humankind, his rescuing his chosen people from bondage and offering them a covenant in which he will bless them if they follow his rules and punish them if, as is often the case, they do not. That's strong medicine, too strong for the New Age, so instead the movie is all about believing in yourself and treasuring your ethnic roots.

God plays second fiddle

God can't be entirely eliminated, because without him Moses couldn't part the Red Sea, but he's reduced to a kind of imp-in-a-bottle helper, and his most important appearance in the story is edited out. The Ten Commandments are not in this movie; there is no theology either, very little God, and no Jehovah. The movie's very title announces it has nothing to do with the Bible, for Moses was never a Prince of Egypt.

When the Israelites escape through the Red Sea, in the movie Moses thanks his sister, and not God. But the Bible clearly indicates that they sang on that occasion and praised God. The Bible also shows that shortly thereafter God actually appears before man and gives him a definitive answer to the ultimate question of Life, but this [too] is left out of the movie. The film omits not only the question "What does God want from us?" (and the answer), but also the far thornier question of why, even when we know what he wants, and want to obey, we so frequently fall short.

The primary difficulty in accepting either Testament lies not in the solutions they offer, but with the problem they address. The makers of *Prince of Egypt* left all this out, but the film will inevitably provoke questions: Why did Pharaoh act so mean? Why do we sin? What is our relationship to God? Thus, while the LORD may have been edited out of the movie, he's somewhere in the theatre.

John Cook
Ottawa, Ont.

Whatever happened to Character?

In the May 22, 1998, edition of *Christian Courier* there was an item on the Arts/Media page which said: "Look for next week's review of *Character*, the Dutch film which won this year's Oscar for Best Foreign Film." I did look through the next paper but could not find such a review. Apparently it was not in any of the following papers either.

I saw the movie last year. It is, in my view, a very unflattering portrayal of Dutch business types, but also, in my experience, quite accurate, if perhaps a little exaggerated.

Is it maybe too hot to handle for *Christian Courier*? Is there a possibility that CC will still review this film in the future? It would make very interesting reading.

Herman Kamink
Belleville, Ont.

Response from Marian Van Til:

It wasn't too hot to handle, but it was literally too hot: the film reels which were to be used by the Hamilton, Ont., theatre where we were to see the film were damaged, apparently by excessive heat. The theatre had difficulty getting a new copy and had to cancel its showings.

We, not being in the heart of a large city where we might get in on screenings specifically for the media, have to rely on seeing films where and when they happen to be playing locally on either side of the border. Character *never played locally, thus we ventured to Hamilton and the screening-which-never-happened (once in a while we do drive the 1½ hours to Toronto for an important film we think we'll otherwise miss).*

We will likely still review Character: *many of our readers will have a built-in interest, as you do, and it's on our "video list." When we miss, or don't have access to, certain films during their theatre runs we often review them after they've been produced on video, as we did with* Twelfth Night *in our last issue.*

No longer an angry 'young' man

In 1990 I asked my supervisor if I could write a thesis about the Hamilton (now Calvin) Christian School in Hamilton, Ontario. He had two objections: he was not in favor of Christian schools and, more important, Adrian Peetoom had already written a thesis about them and he did not want to supervise another thesis written by an "angry young man." It took some persuasion, but I did convince him that I would not write a similar thesis.

Readers of Peetoom's letters can be glad that he has changed his tune somewhat and that he is not that "angry young man" anymore (actually, he wasn't all that young when he wrote the thesis). His "Two over 65" letter to Mary VanderVennen of March 22 shows that even older people can change their minds or at least can be willing to accept other points of views rather than stick rigidly to earlier learned ideas. Maybe that's a conversion in a minor key.

Bert den Boggende
Lacombe, Alta.

What is the English teacher's job?

As an ambivalent, rather typical college-educated North American woman who happens to teach high school English, I simply don't know where to start in my response to Bill Van Dyk's diatribe on literature taught in Christian Schools these days.

Who is Bill addressing? High school English teachers who are too busy to read what vital, intellectual computer consultants spend their time reading in their free evenings? Neo-conservative parents who don't care about the Silicone Valley anyway? Board members who spend their time counting swear words in *Death of a Salesman* to determine whether or not it's a teachable play? Feminists who are too ambivalent to know their own minds, let alone how to define feminism?

Moreover, what, exactly, is the issue addressed? What's taught or not taught in the English classroom? Do English teachers know what they're doing? To rail against "Christian literature" that isn't being taught? Or should I ask what issues is Bill ignoring?

Who could argue that *Hedda Gabler, A Bird in the House, The Stone Angel, A Doll's House, Saint Joan, Pygmalion, Cue for Treason* and even *The Great Gatsby* avoid issues of feminism? And how is it that a book published in 1970 *(A Bird in the House)* is questioned, while a book published in 1971 *(Lives of Girls and Women)* is promoted? Both of these short story anthologies feature female protagonists in search of freedom and joy outside the confines of their hometowns.

Bill may have obtained book lists from teachers, but did he actually *talk* to any high school English teachers? Is he aware that many of the books he recommends to English teachers have already been recommended, for years, by English teachers to students for their required independent reading?

Finally, is it the English teacher's job to teach a student to understand today's society? (Who does?) Or might an English teacher merely have a little bit to say about good literature, and focused writing, and about human nature as it is represented again and again (unchanged) in literature through time?

Evelyn Dekker
Kitchener, Ont.

P.S. In Bill's opinion, is Shakespeare anachronistic? May the Bible be read as literature?

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subcriptions:	**Canada**	**U.S.A.**
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	$39.54	$31.60 (US)
two years (52 issues)	$75.00	$60.00 (US)
overseas one year	$80.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m. (8 business days before publication date); classified advertising: Thursday, 8:30 a.m. (7 business days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1, Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: ccsubscrip@aol.com, advertising: ccadpromo@aol.com

PRINTED IN CANADA

Should Christian agencies adopt a code of conduct?

In 1998, the Supreme Court of Canada agreed with Delwin Vriend that Alberta's human rights code should protect him and all homosexuals against discrimination. Vriend alleged that he was dismissed by The King's University College (TKUC), a Christian liberal arts college in Edmonton, Alberta, because of his homosexuality.

Vriend did not sue TKUC, in part because religious organizations may be exempt from certain anti-discriminatory measures. Just the same, for supporters of Christian organizations the Vriend case was a wake-up call. The exemption Christian institutions enjoy is not automatic, nor absolute.

Persons in leadership should give evidence of their confession ... and not bring disrepute to the organization.

On the basis of legal advice, TKUC is now considering imposing on its teaching staff a code of conduct. Some Christian schools have done so, others, particularly in Alberta, are thinking of doing this. And the Christian Labour Association of Canada has adopted such a policy for its national board members and representatives.

For protection

Supporters of such a code of conduct suggest that preserving the Christian character of an organization calls for representatives and board members who provide in their own private lives examples of strong Christian character and faith. Persons in positions of leadership should give evidence of their confession, "walk their talk," and not bring disrepute to the organization.

Under such a code of conduct an organization may at its sole discretion dismiss from employment staff subject to moral failings, among which, lying, swearing, premarital and extra-marital sex, drug and alcohol abuse and homosexual conduct.

Without a code of conduct, confessionally based organizations may be forced to hire or be prevented from firing people whose behavior undermines their Christian witness. Given the current legal requirements and ever less tolerance for an overtly Christian public witness, an agency needs a code of conduct to protect its integrity as a Christian organization. In the past we had the luxury of deciding on philosophical and biblical grounds whether to have a code of conduct and what to put in it. Today, it is suggested, the law and changing public values leave us no choice.

Private lifestyle

However, adoption of such a code is not without debate. There are arguments on the other side. Since many Christian organizations face this issue, informed discussion is important.

The question is not whether a confessionally based organization can hire Christians committed to upholding its constitution. That is in place now.

The conduct policy empowers the employer to dismiss for moral failings which occur outside the workplace in the private lives of its employees. It seems prudent that, before we embark on such an undertaking, there be an extensive public discussion about the wisdom of this. Those opposed to code of conduct raise several concerns.

First, there are practical problems. The legal advice is very explicit. For a policy to have legal standing, infractions must be prosecuted rigorously, consistently and evenhandedly. How much lying and swearing, etc. will an organization tolerate before dismissing someone? The prescribed moral conduct must be a bona fide occupational requirement. Is refraining from premarital sex a genuine occupational requirement? If it turns out that an agency hesitates to axe people for any of the listed moral failings except homosexual conduct, the whole policy will deservedly be dismissed as being disguised discrimination against homosexuals.

Deeper concerns

Second, there are biblically based objections. Jesus never accepted or rejected anyone on the basis of outward behavior. In fact, Jesus' harshest criticism is directed at those who tried to do that. A list of moral behavior is the wrong yardstick to measure if someone is a true Christian or not. Even if a list is justified, why this list? Are sexual sins more offensive than economic or other sins?

Third, there are philosophical objections. Are employers qualified to specify what moral behavior is indicative of a sound Christian character? Surely one's faith and worship community is a more appropriate forum for judging moral failings than is one's employer. More importantly, are employers entitled to bind the moral consciences of their employees? Giving employers such authority is an infraction of the principle of sphere sovereignty.

Fourthly, addressing moral failings by legal rather than pastoral means, and permitting employers to bind the consciences of employees on moral issues is driven by pragmatic accommodation to current legal requirements, and not by principles. Our mission is to transform culture. If the law forces on us policies more in tune with evangelical fundamentalism than the Reformed view that an employer's authority is limited, why should we accommodate the law and suppress our own principles?

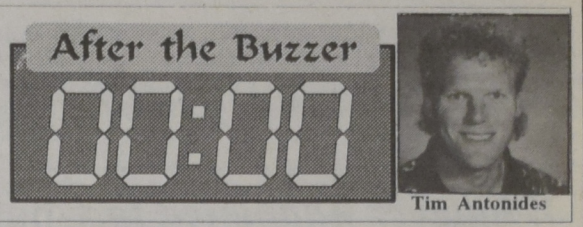
Shifting to the private sphere

Basic to our convictions is the belief that employers have limited authority so that responsible discipleship in the "office of all believers" might flourish. Basic to our mission is the belief that religion should not be relegated to the private sphere. Suppressing such principles in favor of accommodation to the prevailing mindset of our culture, which quite happily sees religion as having relevance for private moral conduct only, is to undermine the very purpose for which Christian organizations exist.

Fifthly, there are also pragmatic considerations. The courts are led by public opinion. Public opinion will be more supportive of attempts to preserve confessional safeguards that are clearly job-related than by attempts to regulate private moral conduct.

Finally, some schools have policies which list a biblical lifestyle as the expected standard; others describe God's will as an ideal for which to strive. But that is very different from specifying certain behavior as a standard that must be attained, on pain of dismissal. If the infraction is failing to attain God's will, who can stand?

Nick Loenen
Richmond, B.C.



Tim Antonides

Looking dumb and loving it

Like most male life forms, I like to be "cool." But let me tell you, it's hard work. Teaching Grade 8 kids doesn't make things any easier. They notice every nuance of one another's hair, clothing, teeth, mannerisms and sandwiches. I get a weird feeling that they daily check me out, as well. It's a bit unnerving, to tell you the truth. While I stand in front of the class, I'm wondering if I've got all the bases covered. It makes me feel the need to do a fly check every 15 minutes or so.

As I was sitting at my desk the other day, I made a startling discovery. I was looking through the curriculum books to see what we had planned to teach in P.E. for the next couple of weeks. I glanced over the course overview. With trembling fingers and a frozen gaze I allowed the full weight of what I had to teach sink in: *gymnastics!*

Not as bad as you think

I imagined my pelvis snapping like a chicken bone as I demonstrated "the splits" to the kids. I also imagined looking like an idiot. Real guys just don't leap and prance around the gym like freshly groomed ponies, I thought to myself. Gymnastics is for girls and I wasn't about to be a gangling, unco-ordinated mess in front of 23 eighth graders. The problem remained, however. I had to teach gymnastics. It was that or call in sick for two weeks straight.

Very few of us like to look stupid in front of others (Hollywood and provincial politics excluded). Most people have varying degrees of insecurity about their physical and social appearance. Affirmation, acceptance and approval are an icon for some, a distant dream for others.

There's something about stepping out of our comfort zones once in a while, though, that's perhaps good for us. Some of the best things in my life have happened when God forced me to try something I was afraid of at first. Becoming a teacher made me work at getting over shyness. Going out on a first date with the woman who is now my wife was a terrifying, nerve-wracking event. I didn't want to do anything to mess things up. But things worked out great in that regard.

Overcoming insecurities

There are all kinds of insecurities with which we have to wrestle. Yet we are given many chances to face and overcome them. This is also true when it comes to talking to non-believers about Christ. That makes many of us extremely insecure. There's the fear of having the other person reject our beliefs and, as a result, having the relationship between us change. There's also a deep-seated fear of looking like a fundamentalist, intolerant freak. Many televangelists don't help our cause in that regard.

In a sense, there's a double-sided insecurity in evangelizing: the fear of rejection and the fear of being associated with society's pre-conceived, media-fed notions of what a Christian is. I suppose the only way to get past this is to forge ahead, realizing that Christ rejoices when we try to lead others to him. We know that when God gives us a chance to humble ourselves in his name, he will lift us up in due time (1 Peter 5:6).

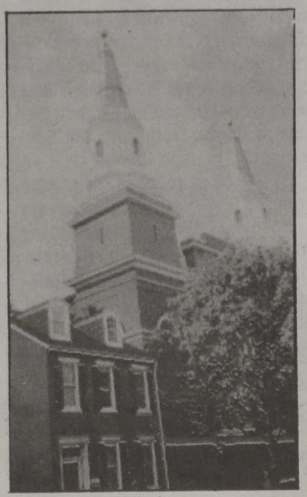
I've started teaching gymnastics. My forward rolls and stork stands look ridiculous. So much for being cool.

Tim Antonides teaches Grade 8 at Surrey Christian School and coaches basketball at the Grade 7 level. He and his wife, Monica, live in Surrey, B.C. and can be reached by e-mail at: tant@netci.com.

Steeples still point to God, but now also carry earth-bound messages

Marian Van Til

ST. CATHARINES, Ont. – Church steeples are meant to remind worshippers and pagans alike that "our help comes from the Lord who made heaven and earth." But the development of paging and other mobile communications has given rise, so to speak, to a less symbolic and more earthy use for steeples.



First Reformed Church, a twin-steepled National Historic Site in Lancaster, Pa., built 1854 (original church built 1736).

There are now some 500 church steeples in North America which act as mounting points for communications antennae, reported the computer magazine *Wired* in its February 1999 issue. And church steeple leasing for such purposes is apparently a rapidly growing business. The Personal Communications Industry Association estimates that "60,000 new cellular perches will be needed by 2007," writes Ian Christe in *Wired*.

One of the best-known steeples now being leased in this manner is that of the National Cathedral of Washington, D.C., where communications antennae cover a 57-acre area of expensive real estate. The cathedral is now bringing an estimated $100,000 (US) a year into its coffers via steeple leases to multiple communications carriers.

More typically, one communications company might agree to pay a particular parish $1,000 (US) a month to lease (but, effectively, own) their steeple for a period anywhere from 10 to 30 years.

Church wary of phone company's 'steeple chase'

GOSHEN, Indiana (*Times Herald Record*) — After more than an hour of debate, members of First Presbyterian Church in Goshen, Indiana, voted recently to postpone a decision that would allow a cellular phone company to build a transmission antenna inside the church's steeple. Some members of the congregation wondered whether such an antenna might create health or safety problems.

Bell Atlantic, which provides telephone service to much of the northeastern U.S., approached the church some months ago with the idea of installing the antenna inside the 180-foot steeple, one of the highest points in downtown Goshen.

Bell Atlantic's idea to hide cellular equipment inside church steeples is part of a growing trend prompted by widespread community opposition to towers in residential neighborhoods and an increased willingness of cash-strapped congregations to do business with cellular companies (see related story this page).

The starting rental figure for the phone company began at $16,800 (US) a year for the next 20 years. Though the church's governing body has the authority to make a deal with Bell Atlantic, interim pastor Rev. Stark Jones says that church leaders are looking for strong support from the congregation before moving ahead. They will likely make a final decision later this month.

Family films more profitable than R-rated

GRAND RAPIDS, Mich. (EP) — Family films are much more profitable than R-rated films, according to a new study by the Dove Foundation.

The 10-year study examined the profitability of movies based on their MPAA (Motion Picture Association of America) rating. Researchers examined 2,380 widely released films (800 screens or more). They found that although Hollywood produced 17 R-rated films for each G-rated film between 1988 and 1997, the average G-rated film produced a 78 per cent greater return on investment than the average R-rated film.

"If corporate Hollywood's objective is to make money for its stockholders, it should have no problem convincing its creative partners to redirect their efforts from R (restricted to adults over 17) to G (general audience) and PG (parental guidance) films, and give the public more of what it wants — for profit's sake," says Dick Rolfe, head of the Dove Foundation, a non-profit organization devoted to wholesome family entertainment.

However, that doesn't mean that most moviegoers want to see only films aimed at children. "They want to see more action/adventure films, comedies, dramas and mysteries — but without naked bodies, exploding heads and filthy language," says Rolfe.

The Dove Foundation distributed copies of its study to studio executives throughout the movie industry.

Recent upsurge in 'R's

"It is possible to make a great film for adult audiences without resorting to gratuitous nudity, violence and profanity," Rolfe asserts. Filmmakers such as Frank Capra (*It's a Wonderful Life*), Horton Foote (*Tender Mercies*; *A Trip to Bountiful*) and Alfred Hitchcock (*Rear Window*; *North by Northwest*) were creative geniuses who could delight movie audiences without employing the cheap and easy sex and violence of R-rated movies today, Rolfe says.

He cited the PG-rated *Star Trek: Insurrection* as a recent example of a well-produced adventure film for family viewing.

In 1992 film critic Michael Medved presented a study which tied financial success to movie ratings. That study demonstrated that a PG-rated movie was three times more likely to gross $100 million at the box office than was an R-rated film.

In the following years, G and PG movies became a bigger part of the entertainment landscape. But the production of R-rated films increased to an all-time high of 169 in 1997 from a low of 99 in 1994. PG and G releases dropped by 25 per cent to a total of 48 pictures during the same period.

Since the MPAA rating system was introduced in 1968, nearly 60 per cent of all films released by Hollywood have been rated R.

Dutch TV choir to tour Ontario

Marian Van Til

ST. CATHARINES, Ont. – Some 150 members of a huge 400-voice choir which regularly appears on evangelical television in the Netherlands will come to Ontario next month. The Dutch choir is from the Dordrecht area of the Netherlands and is known in English as "Praise Him."

The touring choir will be singing in Trenton, Woodstock, St. Catharines and Toronto between May 10 and 20 as guests of the Ontario-based "Liberation" Choir. The latter choir was originally formed by organist/musical impresario Willem van Suydam to commemorate the 50th anniversary of World War II, and has itself twice visited the Netherlands. Two of the Dutch choir's concerts will be held in combination with the Liberation Choir.

"Praise Him" is the largest mixed-voice choir in the Netherlands. It is conducted by Martin Zonnenberg, who is also music producer for Evangelische Omroep, the country's largest TV broadcaster. Dutch organist Martin Mans is also touring with the choir.

At a May 15 concert in Toronto's 1500-seat Yorkminster Park Baptist Church, Van Suydam's Music Group Productions will record the performance. The recording will be distributed in compact disk form in both North America and the Netherlands.

See CC's Calendar of Events for concert details.

A FARM AND AGRICULTURAL INSURANCE PROGRAM THAT'S RIGHT FOR YOU

Since 1980, Meester Insurance Brokers has been providing Southern Ontario farmers with the best policies from a choice of major insurance companies. Meester brokers understand your needs. We provide individual risk evaluation, coverage recommendations, and flexible premium plans and renewal dates. For experience, service and convenience, give us a call. We're ready to answer all of your questions with no obligation.

Farm and Agricultural Insurance
• Cash Crop • Dairy • Greenhouse Program
• Fruit Farms • Hobby Farms
• Hog Operations • Horse Farms • Poultry

Commercial / Business Insurance
• Agri-Commercial • Commercial • Fleet

Personal Insurance
• Auto • Home • Life and Disability

CALL THE SPECIALISTS

AGRI-BUSINESS MEESTER INSURANCE BROKERS LTD. SPECIALIST

Village Square Mall
Highway # 20, P.O. Box 299
Smithville, ON L0R 2A0
Tel. (905) 957-2333
1-800-465-8256
Fax. (905) 957-2599
E-mail: info@meesterinsurance.com
www.meesterinsurance.com

We cover you best

M9801

Church

Yugoslavia's Christians respond to war with prayer

Willy Fautré

BRUSSELS, March 30 (Compass) — Evangelical Christians in Kosovo and Serbia fear for their lives, regardless of ethnic origin. But they have not remained silent or isolated. Amidst the conflict that is raging in Central Europe, the Internet has become a key channel through which they cry for help. From shelters and homes, they e-mail messages worldwide to describe their situation.

"For two days, we have cleared the bomb shelter. It was built 60 years ago," wrote Pentecostal pastor Miodrag Stankovic of Leskovac, Serbia, on March 24. "In 1944, about 6,000 people from our town were killed; all those who found refuge in the shelter survived. The day has come again to use it." Although 500 people attended the church's Sunday service, the shelter can hold only 40.

"Our non-Christian neighbors asked if we would allow them to seek refuge in it. 'Of course,' we said. We also thought of the children from the kindergarten near our church. They will need a safe haven too. We Christians see it as our duty to stand up in the gap between the nations of our land," Stankovic said. The church has begun a program of prayer and fasting, with every hour covered by an intercessor.

From Pancevo, on the outskirts of Belgrade, Adventist pastor Dranko said on March 25 that he had spent the previous night in a shelter, encouraging his parishioners to pray for each other and for the people. "I held a service at 5:30 a.m.," he said. "There was nothing else I could do. Pray for us too."

'His Word can heal'

In Belgrade, Pastor Radovan Bogdanovic of Faith Church believes the gospel is the solution to the present evils. "It is time for evangelical Christians in Yugoslavia to rise up and to shake the nation with the gospel of Jesus Christ!" he wrote on March 27. "We also know that his Word can heal every wound, take out every hostility and desperation, and bring forgiveness and restoration to this suffering land."

In Kosovo, the church is small and has been under pressure for years. Craig Dyer of Bright Hope International remembers a previous trip there. "I was in Kosovo a few years ago and met with believers in Pristina," Dyer said. "The church had about 70 believers and many were persecuted for their beliefs in Christ from both the Serbian and Albanian forces."

"The heart-rending messages from the few evangelical believers in Kosovo speak of overwhelming needs and great fear in Pristina. The church in Kosovo's capital city was planted by graduates of our seminary," said Peter Kuzmic from the Evangelical Theological Seminary of Osijek in Croatia.

"These brothers are now living in the darkness we experienced in Croatia in 1991 and in Bosnia in 1992-1995. We desperately ask for your prayer support as we seek practical means to bring them aid and food and to minister to thousands of people."

In the midst of dangerous and uncertain times, Pastor Stankovic cited an old Serbian proverb: "Work as if you would live a hundred years, pray as if you would die tonight. "We are pleading with God for mercy for the Serbs and the Albanians alike," Stankovic said.

Churches with 'requirements' the fastest growing

DANVILLE, Ky. (EP) — The churches experiencing the greatest growth today are strict, conservative churches, according to a study by sociology professor William J. Weston of Center College in Danville, Kentucky. In "The Religion Market," a paper published by the Kentucky Humanities Council, Weston defines a strict church as one that has clear and authoritative doctrine, demanding membership requirements, and rigorous practices — in short, one that is clearly distinguished from non-religious organizations. "What people want most out of religion is religion," says Weston.

German bishop prefers cosy manger to bloody cross

HAMBURG, Germany (EP) — Maria Jepsen, Lutheran Bishop of Hamburg, wants to change the face of Christianity. Instead of the cross, she'd like to use a manger for the official symbol of the faith.

In a newspaper article, Jepsen suggested that the manger should replace the cross because it is "such a friendly sign." She said she'd like to see mangers on altars and church steeples.

Conservative theologians in her church are not amused by her latest idea, according to the report from the German evangelical news service IDEA. The Rev. Dieter Mueller finds it quite absurd: "No, Bishop Jepsen, this kind of marketing insults God and human beings. We Christians remain true to the cross."

Mueller, who is the spokesperson for an evangelical association in Northern Germany, said Jepsen's "fabricated idyllic manger scene" demonstrated "an unbearable lack of understanding" of what the Gospel message was all about: Jesus Christ's sacrificial death on the cross.

The "manger theology" could not provide comfort for those in need, said Mueller, because it suppresses the reality of suffering. "Not the manger, but the cross is the definite sign of God's solidarity, who does not forsake us even in death."

Study: at least 44 per cent of Christians are 'nominal'

LONDON, England (EP) — At least 44 per cent of the world's 1.6 billion Christians are only nominal Christians who claim to belong to the Christian faith but rarely attend church, according to a study by Christian Research, a British organization.

The findings were reported in a paper on "nominalism" published in several languages. It is the result of an international consultation by the Lausanne Committee for World Evangelization.

For example, 70 per cent of Australian adults identify themselves with a Christian denomination, but only 10 per cent attend church on a typical Sunday.

The paper suggests several reasons for nominalism. Some believe that Christian values are important but church involvement is not. Some want church involvement only at major life events, such as births, weddings and deaths.

Others feel uncomfortable in church because of real or perceived social or cultural values, or because they believe they would be shunned because of their lifestyles.

The study suggested that churches themselves are at least partly responsible for nominalism. It urged churches to take the experiences of nominal Christians seriously and to be open to their concerns.

At the same time, the authors of the study suggested, Christians ought to "discern and resist the relentless pressures of the modern world, consumer cultures, mass media and self-centred values."

FROM COAST TO COAST

Back to God Hour: English Radio:

BRITISH COLUMBIA

Duncan - CKAY 10:00am 1500
Burns Lake-CFLD 9:15am 1400
Osoyoos-CJOR 8:00am 1490
Penticton-CKOR 8:00am 800
Port Alberni-CJAV 7:00pm 1240
Prince George-CIRX ... 7:00am 94.3
Princeton-CHOR 8:00am 1400
Smithers-CFBV 9:15am 1230
Summerland-CHOR 8:00am 1450
Vernon-CJIB 9:30pm 940

QUEBEC

Montreal - CIQC 7:30am 600

ALBERTA

Brooks-CIBQ 8:00am 1340
Ft. McMurray-CJOK 8:30am 1230
High River-CHRB 6:30pm 1280
Edmonton - CKER 11:00pm 101.9
Westlock-CFOK 7:30am 1370

SASKATCHEWAN

Estevan-CJSL 8:00am 1280
Weyburn-CFSL 8:00am 1190

MANITOBA

Altona-CFAM 9:30am 950
Steinbach-CHSM 9:30am 1250
Winnipeg-CKJS 9:15am 810

ONTARIO

Atikokan-CFAK 9:30am 1240
Chatham-CFCO 6:30am 630
Fort Frances-CFOB 9:30am 640
Guelph - CJOY 8:30am 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP 7:00am 580
Kingston-WLKC 7:30am 100.7
Newmarket- CKDX 9:30am 88.5
Oshawa-CKDO 8:00am 1350
Owen Sound-CFOS 10:30am 560
Pembroke-CHVR 10:00am 96.7
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW 8:30am 580
Wingham-CKNX 10:30am 920

NEW BRUNSWICK

Saint John-CHSJ 9:30am 700

PRINCE EDWARD ISLAND

Charlottetown-CFCY ... 7:00am 630

NOVA SCOTIA

Digby-CKDY 6:00am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD 8:30am 1350
New Glasgow-CKEC ... 7:30am 1320
Weymouth-CKDY 8:30am 103.1
Windsor-CFAB 8:30am 1450
Sydney-CJCB ..... 8:00 am 1270

TELEVISION:
Faith 20-TV

Check your local listings for cable outlets airing *Faith 20.*

Alberta - Lethbridge - CJIL
.....Thursday - 9:00pm
.....Saturday - 12:00noon

Vision-TV
(every Saturday)

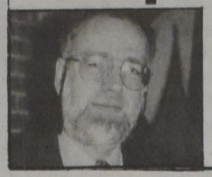
British Columbia ..... 7:00&10:00pm
Alberta ..... 8:00 & 11:00pm
Sask. & Manitoba ..... 6:00 & 9:00pm
Ontario & Quebec ..... 7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I. . 8:00 & 11:00pm

THE BACK TO GOD HOUR

P.O.Box 5070, Station LCD 1
Burlington, ON L7R 3Y8
(905) 336-2920

The Christian's thorax

Chapter & Verse



• Al Wolters
Mary S. Hulst Antonides

"Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place." (Eph 6:14, NIV)

Ephesians 6 is the famous chapter about spiritual warfare in which the Apostle Paul likens the Christian life to a battle against the spiritual forces of evil and compares the resources which God puts at the disposal of believers to the full battle dress of a Roman soldier. Human life is a battleground between two opposing forces: those headed by Christ and those headed by Satan. As Christians we fight for our Commander-in-Chief, and against "the prince of this world" and all those who, wittingly or unwittingly, serve his cause.

It has often been pointed out that, with the exception of "the sword of the Spirit" (verse 17), all the military equipment which Paul mentions consists of defensive, rather than offensive, weaponry. For example, Paul mentions the shield and the helmet, but he says nothing of the spear or the battle-axe. The only offensive weapon which the Christian soldier has at his disposal is "the word of God."

Greek and English 'thorax'

One item in the list of defensive armor is the breastplate, which in the original Greek is the *thorax*. This is a Greek word which has been taken over into the English language. We know that the thorax in human anatomy corresponds to the chest cavity, in which the heart and lungs lie. It received this name, of course, because it was this part of the body which was protected by the breastplate. Accordingly, there is a medical specialist called a "thoracic surgeon," who does operations on that part of the body. The English word "thorax" is also used to refer to the middle part of an insect's body.

The military *thorax* was one of the most effective pieces of defensive armor which the ancient soldier possessed; it was very difficult to pierce the metal plates of which it consisted. Unlike the helmet, which protects another vital part of the human body, the breastplate has no opening toward the front through which an enemy spear or sword or arrow can penetrate. As long as the soldier *faces* the enemy, his heart and lungs are safe from enemy attack.

Not our own 'righteousness'

No doubt it is because of the security which the breastplate provided that Paul speaks here of "the *thorax* of righteousness." He is speaking, of course, of the *imputed* righteousness which Christians possess because of Christ's perfect obedience. Our own "righteousness" would provide us with precious little protection, but the righteousness of Christ, with which he clothes us, is a very effective piece of defensive armor.

The "arrows of the evil one," which Paul mentions in verse 16, simply bounce off the hard metal of our spiritual breastplate. Our lungs and hearts, the organs which give our Christian existence the indispensable prerequisites of healthy life, are invulnerable behind the divine protection which Christ gives us.

Of course Paul teaches in other parts of his letters that we receive this righteousness of Christ only through *faith*. That is the meaning of "justification by faith," the rallying cry of the 16th century Reformation. It is not surprising, therefore, that Paul speaks elsewhere of "the *thorax* of faith" (1 Thess 5:8). He is not really changing the image, since it is the same life-protecting breastplate which *consists* of righteousness and is *acquired* through faith.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ontario. Every second year he takes his Greek students through the original text of Paul's epistle to the Ephesians.

Nepali police beat Christians at Good Friday gathering

LONDON (Compass) — Twenty-eight Christians were hospitalized on Good Friday after being beaten by police in Patan, in Nepal's Katmandu Valley. Christian leaders sought government permission for the venue, a local sports club, and hundreds came to the April 1 observance when the Chief District Officer (CDO) of the local government authority sent word through police that the Christians could not hold their Good Friday event.

The Christians moved about 300 yards away to another field and again completed the formalities of obtaining permission from local municipal authorities. Again the police came with the news they could not hold the meeting in a "public place" — in clear defiance of constitutional provisions that allow Christians to hold such meetings peacefully. When an estimated 500 Christians gathered at the CDO's office to find out why, riot police suddenly attacked.

"It is astonishing that the officer would wait until the day to deny us permission, which he had no right to do, and then call in the riot police without the slightest provocation," said a local pastor.

According to sources in the capital, Katmandu, Christians in the Katmandu Valley had been preparing for special Good Friday-Easter meetings in Patan, a twin city of Katmandu. All payments had been made to the sports club, and the meeting was widely advertised through Nepali television, leading daily newspapers and local radio stations. The mayor of Patan was due to open the event.

When leaders rushed to the CDO's office, followed by about 500 Christians, they were met by two truckloads of riot police who waded into the crowd without hesitation and beat the people with truncheons, causing 28 people to be hospitalized. Women, children, and even the elderly were savagely attacked.

Increasing hostility

Witnesses overheard police say to each other, "This is the time to beat these Christians."

Said an organizer of the meeting, "This is the most atrocious attack thus far on a peaceful gathering of Christians in Nepal. Christians have had to go through a lot of unnecessary expense in preparation for this meeting. The authorities waited till the last minute to stop the meeting, and this truncheon assault is a serious violation of our constitutional rights."

He added, "As leaders, we are determined to make the world aware of this atrocity."

They have since learned that the order to stop the meeting came from the central government's Home Ministry, and it is feared that Nepal's government is being influenced by neighboring India's nationalist government to take a more anti-Christian stance.

The church in Nepal has experienced great growth in the 1990s, now numbering more than 300,000 believers. It faces increasing hostility in a country of 17 million that is overwhelmingly Hindu.

Killer dies singing

OKLAHOMA CITY, Okla. (EP) — Convicted killer Sean Sellers died with a song on his lips when he was executed on Feb. 4 in Oklahoma. The former Satanist became a Christian while in prison. As the drugs from a lethal injection began flowing into his veins, Sellers began to sing, "Set my spirit free that I might praise thee. Set my spirit free that I might worship thee."

Vatican to provide high-tech aid to pilgrims

VATICAN CITY (EP) — The Vatican is planning a high-tech reception for the anticipated 30 million visitors who will celebrate 2000 years of Christianity next year. Microchip IDs, a database and a website are among the technologies being developed for pilgrims. The goal is to make logistics for a visit effortless, freeing such visitors to concentrate on spiritual matters.

"The pilgrim can live in the spiritual moment in a serene and sure manner, without running the risk of finding himself tossed around by the thousand situations," said Archbishop Crescenzio Sepe. The card will carry reservation information for various church functions, along with health data for the bearer to make it easier to secure medical care overseas.

van der Woerd
LAW OFFICE
David A. van der Woerd B.A., LL.B.
In Association With Ross & McBride
Commerce Place 1 King St W., 10th Floor, P.O. Box 907, Hamilton, Ontario L8N 3P6
Tel. (905) 577-6205 Fax (905) 526-0732

RRSP SOLUTIONS FROM INVESTORS GROUP

WHEN YOU TURN 69 THIS YEAR
WHICH WAY WILL YOU TURN
WITH YOUR RRSP?

Call Clarence Weima at 1-800-488-9817
to get the proven advice you need to make
the right decisions – including planning
for inflation and income taxes.
weimac1@investorsgroup.com

Serving all of Southwestern Ontario
Investors Group

"A trade-mark owned by Investors Group Inc. and licensed to its affiliated corporations.

Theology

Lutheran theologian calls for graceful subversion of culture

The King's hosts Marva Dawn in preachers' workshop

Nancy Olthuis

EDMONTON, Alta. — Marva Dawn hardly looks the subversive type. Diminutive and soft-spoken, her appearance belies her fire and passion for her ministry of the church in proclaiming and celebrating the Kingdom of God. Lutheran theologian, author and educator with Christians Equipped for Ministry, Marva Dawn was at The King's University College February 16-18 for the college's annual ministers' conference attended by local and Western Canadian ministers of many denominations.

Marva Dawn is the author of 12 books, their titles reflecting the diversity of her interests: *A Royal Waste of Time: The Splendor of Worshipping God and Being Church for the World*; *Keeping the Sabbath Wholly* and *Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*.

Energy in pain

Reaching Out Without Dumbing Down (CC review, Sept. 22, 1995) was the catalyst that, in her words, "blew everything open," widening her field of work and multiplying her speaking engagements. She is currently booked into 2001 but, to Marva Dawn, every day is a gift.

Plagued by a history of serious health problems, at 50 she feels lucky to be alive: cancer, diabetes, near kidney failure, blind in one eye and deaf in one ear ("I'm not blind — I'm just a theologian with bad eyes"). When she gets tired and fearful, she reads the Bible and follows spiritual practices cultivated over the years. "I scream at God a lot." But in the midst of almost constant pain, she is energized and blessed by her work and travel, she says.

Reaching Out Without Dumbing Down responds to the modern trend of consumerism in the churches, i.e., using marketing techniques to draw new members to congregations worried by decreasing numbers. She quotes George Hunsberger saying that churches have "become vendors of religious goods instead of senders on a mission." Present-day churches are watering down their message to the lowest common denominator — "dumbing down" to attract more numbers. This is in antithesis to what seekers are really looking for — the Good News of substance; something they can hold onto. "If we give people less of a Gospel, they see no reason to be Christian," Dawn says

Expose slavery

"If we want to prevent the church from becoming merely market driven we must recognize our calling to be an alternative society, God's peculiar people," she asserts. Dawn suggests that we are not asking the right questions. We should be asking how we can subvert the ways of the world, the powers and principalities at work in our culture. She defines these as human institutions that manifest a force larger than themselves, not being intrinsically evil but part of the sinful, fallen world. These include technology, money, politics and the sexual ethos of our times.

The seeking of spiritual fulfillment is evidence of people's need to be delivered from these things that enslave us. We need to ask the right questions to expose this slavery for what it is, she says. "How can we receive God's Good News if we're not convicted? You'll never know your freedom unless you know you've been enslaved." We have to ask who we are, how we equip, and how we can be faithful to the splendor of our God. Dawn quips: "If you marry your theology to the spirit of the age, you will be a widow."

Retain tension

Identifying churches as the bearers of the Good News, Dawn continually refers to many "dialectical balances required to create and preserve genuine community life in a worshipping, character-nurturing congregation." For example, the law/grace debate: by the law I know I am a sinner — we know we're broken but not set free enough to know that someone else (Jesus) has the key and the Gospel/Grace (I am set free). She believes that there should be elements of both in worship.

Churches need to retain tradition — the biblical canon, and the church's long legacy, which has stood the test of time — as well as incorporate contemporary elements. Yet these elements should not be presented in the way that the entertainment media do, we being passive receivers of information and stimulation and being made "LIARs": people with "Low Information/ Action Ratio."

Dawn presented a hopeful reformation of the contemporary versus tradition debate: we need many kinds of worship to reflect all the facets of our awesome God. If there's a problem in traditional worship, it lies in staleness rather than the tradition itself. To be steeped in tradition frees us to be truly creative in our worship. Music and liturgy should strive to paint God's splendor using a diversity of gifts, encompassing a variety of styles. Dawn also emphasized the importance of including children in worship, not just with a children's hymn, for example, but educating children in the traditions of the church so that they will be able to pass on its heritage of faith.

COURTESY NANCY OLTHUIS

Marva Dawn speaks at The King's.

God is the focus

Churches have made worship too easily digestible when the gospel itself is hard, Dawn says. She calls this "Twinkie worship" — worship that feels good without changing your life (as Hostess Twinkies taste sweet but have no nutritional value).

The quality of worship lies not in the intensity of our emotional experience but in how we focus on God as the subject and object of our worship. It calls us to intellectual responsibility: thoughtful reflection on Scripture, getting back to understanding our practices in order to "recover our identity more deeply."

If a friend asked us "How was church?" we could never relay the full extent of an emotional experience because that is extremely subjective, but we could give them the content of what we heard and experienced. Worship should welcome people home as a people of God so they can go out into the world and invite others in, since *we* are the church.

Christians are called to be subversive in language. Using the words "going to church" implies a passive response to the service, like "going to the movies." In fact, we are actually going there to be equipped to *be the church*, Dawn reminded her audience.

Dawn also challenged listeners to "keep the Sabbath *wholly*," the phrase she uses as the title of her book about the implications of the Sabbath. We can subvert the idolatries of work and accomplishment by ceasing and resting; of individualism and self-reliance by embracing and feasting together as a community. We can rediscover the gift of the Sabbath by filling our lives with beauty and loveliness in the midst of a hectic lifestyle, she noted. We can then cultivate an intimacy with God and one another, in Dawn's words "a way to practice heaven."

As a woman doing theology in a profession which many Christians believe should remain a male profession, Marva Dawn finds herself in the midst of controversy — to which she responds with grace and good humor. Dawn takes Scripture seriously, using scholarly tools to show that worship has nothing to do with taste but everything to do with reformation and revival.

At the heart of it all, Marva Dawn is trying to reconcile Christians from all parts of the spectrum to work together in the search for truth.

Come BANK with us.
Discover the difference
DUCA CREDIT UNION
Head Office and Main Branch
5290 Yonge Street, Willowdale, Ontario M2N 5P9
Phone: 416-223-8502 Fax: 416-223-2575
E-mail: duca.info@duca.com Internet: www.duca.com
Willowdale ~ Toronto ~ Rexdale ~ Etobicoke
Scarborough ~ Brampton ~ Orangeville
Richmond Hill ~ Newmarket ~ Oshawa ~ Bowmanville

British biblical expositor explores 'a Christian mind'

John Stott challenges pastors, the public at Redeemer College

Marian Van Til

ANCASTER, Ont. — The Rev. Dr. John Stott, British evangelical Anglican known the world over for his astute thinking as set down in some 35 books, was at Redeemer College in Ancaster, Ont., recently to expose some "Foundations for Christian Thinking."

Stott, now in his 70s, is not only a renowned biblical expositor — and writer of such exposition — but has been a rector at the same London church, All Souls, since 1945. He's now rector emeritus, but he's certainly not retired.

Stott's appearance at Redeemer on March 22 came courtesy of the Langham Trust, an organization he founded, and was part of the college's annual minister's conference, the same sort of conference which brought well-known author and Lutheran theologian Marva Dawn to The King's University College in February (see p. 10 of this issue).

Familiar concept

If the Reformed tradition has been one which has valued the *mind* and solid scholarship—biblical scholarship and study in many disciplines—Stott's own Anglican (Church of England) tradition has as well, if with somewhat different emphasis and from what at least one Redeemer scholar in the audience identified as a more Platonic starting point.

"Foundations for Christian Thinking" is, of course, a topic not foreign to pastors and church members who are a part of the Reformed tradition, and to faculty and students at Redeemer College, which, though an independent institution, was begun by Christian Reformed Church members.

Much of Stott's speech consisted of concepts familiar to that part of his audience. The value of his talk for them, then, lay in a combination of the fresh restating of well-known ideas and the putting forward of points in a manner and language which would force a Reformed audience to rethink those points.

Stott began by reiterating the need for developing a "Christian mind," not just among scholars, but so that all Christians "learn to think Christianly."

"One of the great blights on the Christian faith in this century is the continued spirit of anti-intellectualism," he asserted. But "anti-intellectualism and the fullness of the Holy Spirit are mutually exclusive. If we claim to be filled with the Spirit of truth, truth will matter to us." And when truth matters, one can't afford to be "mindless." Both "mindlessness and meaninglessness are given birth to by anti-intellectualism," said Stott.

Over against that, Scripture (1 Cor. 14:20) adjures us to "stop thinking like babies."

Can't afford to be mindless

Stott cited three reasons "why our minds matter." A proper use of the mind "glorifies our creator..., enriches our Christian discipleship..., and strengthens our evangelistic witness."

Stott maintained that in both nature and Scripture, God has given us an ordered, rational picture of himself. Stott said that while "science is an attempt to understand and systematize what God has revealed in nature, theology is an attempt to understand and systematize what God has revealed in Scripture." Science, he said, "is based on a system that believes that the world is rational."

In Stott's view, then, there should be no incongruity between Scripture and science because there's a correspondence between them, and "that correspondence is rationality." In this regard he quoted Einstein who said that "the only incomprehensible thing about the universe is that it's understandable."

'A convenient alternative to thought'

Stott said a proper use of the mind enriches discipleship because we *must* use our minds as well as the rest of ourselves if we are to please our Lord. Stott further spoke of the compatibility of faith and reason, and expressed annoyance at "how many Christians imagine they are not compatible: they are never antithetical in Scripture."

"Faith is not a synonym for credulity," Stott asserted. Rather, it is "a reasoning trust." He referred to Psalm 9:10: "Those who *know* your name put their trust in you." He also spoke in this connection about God's will, and how God guides us. "There are too many Christians who regard the guidance of God as a convenient alternative to thought," Stott said.

While God may reveal himself as he chooses, "God's normal guidance is *through* our mental processes, not in spite of them." Stott referred once again to a Psalm (32:8-9): "I will *instruct* you, *teach* you, *counsel* you. Don't be like a horse or mule that needs to be guided by bit and bridle," he paraphrased. "Don't expect me to guide you as you guide a horse or mule."

Stott said the proper use of our minds strengthens our evangelistic witness because, though it's rather out of fashion, we need to be able to *persuade* people of the gospel's truth, as the apostles did.

"The evangelism of the apostles contains a strong element of apologetics," he noted. "The apostles argued with people about the truth of the gospel. They said, 'What I'm saying to you is true and reasonable.'"

Stott concluded this first part of his talk by avowing that "anti-intellectualism insults God, cramps and impoverishes us, and weakens our testimony. 'In your understanding, grow up,'" is what the apostles tell us.

'Strange duality of dust and glory'

The second foundation underlying the development of a Christian mind has to do with what Stott called "the paradox of our humanness."

"The Bible affirms both the glory and shame of our humanness, our unique dignity, our unique depravity," he said. "We are capable of behaving like God, and in the next moment like the beasts, from whom we were meant to be forever distinct. The Christian mind never forgets the paradoxical nature of our being, the strange duality of dust and glory."

Yet, Stott agrees with those who say that "most modern philosophers are either naive in their optimism or too relentless in their pessimism" about our humanity.

The human paradox is often evident; it effects our self-image, which may show itself in an exaggerated pride or a crippling inferiority. We need to be reminded that "we are products of both the image of God and the Fall," said Stott. We can affirm everything that comes from the creation, but we can also self-centredly deny it and twist it. However, Christians are called "to a combination of self-affirmation and self-denial."

As far as our living in the world is concerned, we're "called to 'double listening,'" Stott said. We must listen to both the voice of God (as authoritative) and the voice of the modern world (so that we can understand it), "so that we can interpret the Word to the world."

MARIAN VAN TIL

John Stott speaks at Redeemer College.

Stott then gave a word of caution. We are not in the business of breeding tadpoles, which have huge heads, tiny wiggling tails and nothing else. "Some Christians have a bulging head but nothing else. We need to keep mind and heart together—'We need a tough mind and tender heart,' as Martin Luther King, Jr., put it."

In a post-lecture question period Stott readily showed his characteristic graciousness. A number of people told this reporter later that it appeared to them that some of the questioners "had an agenda": they wanted to know whether Stott would give the "right," orthodox answers to specific controversial questions, such as how to interpret the days of creation, or whether Scripture allows for the ordination of women.

On the latter Stott deemed it wise not to open that complicated issue and referred listeners to extensive material he has written on the topic.

Conditions of low visibility

Lest anyone think he was obfuscating, however, he candidly spoke of his concept of how the biblical creation story and science come together. "Too many of our Christian debates are pursued in conditions of low visibility," he quipped. "We need to define our terms."

In doing so, he said, "Every Christian is a creationist, but there are differences in how Christians see the mode and time of creation. It's quite unfair for six-day creationists to pinch the word 'creationist.'"

But "no Christian is a random evolutionist," he asserted. "I believe it is possible to be a creationist and a purposive evolutionist at the same time. The Bible's purpose is not to reveal truths discernable by the scientific method. God's purpose in revelation [in Scripture] is to reveal what we cannot discover for ourselves."

Stott went on to state unequivocally that "I do believe in the historicity of Adam and Eve. St. Paul so carefully works out his theology relating Adam and Christ that if Adam did not commit an act of disobedience as an historical person, then Christ's act of historical obedience can be questioned."

Stott has "tentatively concluded" that Adam was a "neolithic forerunner," the first human being created in God's image. Thus Stott prefers to call Adam and Eve not *homo sapiens* but *homo divinas*.

The handful of pastor-audience members I spoke to after Stott's speech agreed that, though for them he said nothing startlingly new, after reading some of his books — which they all had — "it was a privilege to listen to him in person," in the words of Dirk Miedema, pastor of the Ingersoll, Ont., Christian Reformed Church.

Carel Geleynse, pastor of Calvary CRC in Flamborough, Ont. said he especially enjoyed the question/answer session and noted that for him, Stott's "big asset is his clarity."

Retired pastor James Van Weelden of Grimsby, Ont., sees Stott as "a very mediating influence among evangelicals on some of these controversial issues. I find him to be very biblical. He was asked several 'loaded' questions. But he didn't fall into the trap."

Feature

Racing in a rocking chair

Richard Bauman

What are the easiest words of advice? "Don't worry." What is the hardest advice to follow? "Don't worry." Yet who hasn't heard and used that implausible bit of counsel?

Everyone worries — at least once in a while. Haven't we all heard our head make dire predictions for the future? Everyone, at least occasionally, conjures up visions of disasters, accidents, or other moments of doom, gloom and mayhem.

One of the earliest descriptions of worrying I remember is someone saying that worry is "like racing in a rocking chair — you go like blazes but you don't get anywhere." That pretty well describes the futility of worrying, but it hasn't eradicated my propensity to do it.

The word *worry* comes from an old English word that literally means "strangle." That's an especially vivid word, since a person gripped by worrying is seemingly helpless to do anything about it.

Psychologist and author Wayne Dyer defines worrying as "being immobilized in the present because of concern about something in the future over which you have scant control." Another practitioner says worry is something the mind does while the body is feeling anxious or tense.

Worry distorts

Worry is always about the future and the unknown. We have an amazing ability to create anxiety in ourselves by projecting into the future and concocting disasters. A parent pacing the floor waiting for a teenaged son or daughter to get home from a date might tell you he or she isn't worrying about the future; it's the present that has his or her attention. But that isn't the case. The parent foresees some shapeless disaster: a traffic accident, car trouble or some other unpleasantness created by the mind.

In his book *The Screwtape Letters* C.S. Lewis gives some keen insight into worrying. The demon Screwtape, writing to his nephew Wormwood, notes: "It is our business to get them away from ... the present ... [and] to make them live in the future ... so that thought about the future inflames ... fear."

Worrying distorts reasoning. It stirs emotions which can create the illusion of action. When a wife worries about her husband's daily commute or frets about his health she doesn't see that as unproductive. To the contrary she perceives herself as a "caring" person. Typically we feel that worrying about others *proves* we love them.

Self-pity can be another pay-off for worrying. It's easy to justify feeling neglected when you are at home worrying about someone who is out "having fun." Ultimately, worrying creates the fantasy of control: that we are somehow controlling situations and people through our worrying. The truth is, no matter how much worrying we do, we have scant control over others' behavior.

A vicious circle

Even realizing that worrying isn't productive and tends to be circular — going over the same ground, replaying the same thoughts, building anxiety on anxiety — doesn't stop us from doing it. At such times repeating over and over the words of 1 Peter 5:7: "Cast all your cares on him, for he cares for you," can help get us off the revolving worry train.

Worry can contribute to various physical and mental conditions. Taken to extremes it can manifest itself in various aberrant behaviors, such as excessive drinking, anger, workaholism, chain smoking and compulsive eating.

It's easy to confuse worrying with planning, since they are both future oriented. But you can distinguish one from the other. Worrying is useless and contributes nothing to the future. Planning, on the other hand, usually encourages a more productive tomorrow.

For example, if you are going to give a speech to a large audience it's natural to feel anxious. Brooding about what you will say and how it will be received is negative and unproductive. On the other hand, diligently preparing your speech by researching the topic, creating note cards for yourself and rehearsing what you will say is positive, productive and an example of planning to succeed rather than worrying about failing.

As Dick Innes, author of the booklet "Winning Over Worry" notes, "Instead of fretting endlessly over [the possible] negative outcome, we should look for positive solutions."

Staying out of the wreckage of our future reduces worry. Staying in today is essential. Practising the simple advice, "Live one day at time," can be highly beneficial.

NATIONAL FILM BOARD

Worry is always about the future and the unknown.

Faith and action

Another powerful weapon against worry is action. In fact, Wayne Dyer claims it is the best antidote. He urges worriers to be pro-active and to attack their fears. For instance, if layoffs are occurring at your company, it's easy to worry about losing your job. It can affect your work, cause friction with co-workers and even generate problems at home.

You can worry about unemployment, or you can tackle your fear by facing your boss and asking about the status of your job. Once you know whether or not a layoff is likely you can use that information to create an action plan.

When something is constantly preying on your mind, experts suggest trying to release that worry for a few minutes at a time. Consciously give yourself permission to let go of concerns for five or 10 minutes. Do it several times a day. The results are surprisingly good for most people.

Another approach is to limit worrying by giving yourself "worry time" every day.

For precisely 10 minutes in the morning and 10 minutes in the afternoon you worry about any- and everything. The national debt, your child getting a scholarship, paying all your bills this month, or any other concern that crosses your mind. At the end of 10 minutes you put your worries away until the next worry period. When you find yourself worrying at non-worry times, you have to stop and concentrate on other things.

Worrying about the outcome of something when there is nothing more we can do about it is a waste of time God has given us. "We get to be in charge of doing the footwork," says Rev. Tom Weston, "and turn the results over to God." We may need to do some "footwork," but we must entrust the outcome to God. For example, when you apply for a job you can prepare a sharp resume, dress appropriately for the interview, answer questions thoroughly and honestly. But beyond that, whether we get the job or not is not up to us.

Remember St. Paul's words to the Philippians (4:6-7): "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God ... will guard your hearts...."

In God's hands

Have you ever made a list of past worries? It's an insightful way to see the futility of worrying. Write down all the things you've worried about in the last five years. Be as thorough as possible. When you finish, read the list and circle the worries that came true. Of the few that did, how many wreaked havoc in your life? Probably none of them did. Sometimes looking at the preposterousness of worrying helps put it into perspective.

Making a list of current worries can be useful too. You have a chance to see the things you might be able to do something about. For example, if you need more money, what can you do? Ask for a raise, find a higher paying job, take a part-time job, reduce your expenses, or sell some of your material goods. Gathering potential solutions helps reduce worry.

What we worry about is usually not a single problem, but a mixture of things. Viewed as a whole, the problem may seem overwhelming. Broken down into little pieces, each piece can usually be handled.

Ultimately we need to learn another important thing about worrying: the words of Jesus on the topic (Matt. 4:25, 27, 32, 34): "...I tell you, do not worry about your life.... Who of you by worrying can add a single hour to his life? ...Your heavenly Father knows what you need. Therefore do not worry about tomorrow."

Richard Bauman lives in West Covina, California.

Meyer, Wassenaar & Banach
Barristers & Solicitors
Royal Bank Bldg., 5001 Yonge St., #301, North York, ON M2N 6P6
Telephone (416) 223-9191
Willem J.B. Meyer, Q.C. *Sy L. Wassenaar, Q.C.*
Martin Banach, LL.B.

Feature

Expecting the unexpected

Lee Hill-Nelson

Expectant mothers come in all shapes, sizes and ages. For nine months we experience inexpressible joy, leg cramps, anticipation, anxious waiting, cravings for food, morning sickness, bursts of energy, loss of energy, weight gain and weight loss. Despite all this, God gave woman an awesome gift when he made her capable of being a mother.

My family was complete – or so I thought.... It was time to buy a bigger house – or so I thought.

My family was complete — or so I thought. Two daughters had been born to Bill and me and they were now six and nine years old. I was 39 and Bill was 45.

It was time for me to go back to work. It was time to buy a bigger house — or so I thought.

Instead, I experienced pregnancy symptoms and made an appointment to see a doctor. Young expectant mothers filled the waiting room. I wondered how I would look with them in P.T.A. But then, worry never solved a problem. I was healthy and I loved babies. Debbie and Dena loved the idea of having a new baby in the family. Bill did not tell anyone in his office until the eighth month, because, he said, "I'm 45 years old!"

Time passed and I thought of many things as God's gift of life grew inside me. I thought about older women, Sarah and Hannah, in the Old Testament, and Elizabeth, in the New Testament and wanted to learn what it was like while they waited.

Sarah laughs

For a long time, Sarah and Abraham wanted a child. When Abraham was 99 years old, God told him that Sarah would have a baby and she would be the mother of all nations.

Abraham laughed because Sarah was 90 years old (Gen. 17:17 NKJV). Sarah also laughed and said, "After I've grown old, shall I have pleasure, my lord being old also?" (Gen. 18:12b NKJV).

And then she was afraid and denied she laughed.

By the time Abraham turned 100, he and Sarah had a son whom Abraham called Isaac, meaning "God laughs."

"And Sarah said, 'God has made me laugh and all who hear will laugh with me'" (Gen. 21:6 NKJV).

Isaac grew spiritually and carried on the work Abraham began. God kept his promise. He gave to Isaac many descendants.

Hannah prays

Hannah wanted a son. She prayed. She waited a long time. Meanwhile Peninnah, her husband's other wife, had children and taunted Hannah because she was barren.

Hannah's husband, Elkanah, loved her best and asked her why she grieved so.

Though her husband loved her, times were dark and troublesome and she continued to long for a son. She knelt in the tabernacle and promised God that if he would give her a son, she would give him back to the Lord for all the days of his life.

God answered her prayer. Hannah conceived and she named her son Samuel, "Because I have asked for him from the Lord" (I Sam. 1:20b NKJV).

Hannah weaned Samuel probably sometime between the ages of two and three years. She took him to Eli, the priest, to be trained for the service of the Lord. And then she prayed the beautiful song of praise recorded in 2 Samuel. Samuel served God from his youth until he died.

Elizabeth prophesies

Elizabeth and Zacharias had no children. An angel told Zacharias a son would be born to them; the baby would become a great man and prepare the people for the Messiah. Zacharias could not believe the angel because he and Elizabeth were old. The angel then said he would be mute until these things happened. And so it was that Zacharias could not speak or hear.

Elizabeth conceived and in her sixth month, her cousin, Mary from Nazareth, visited her. The young girl and her older cousin had much to discuss during the visit. The angel Gabriel had told Mary while she was in Nazareth that she would be the mother of Jesus.

The Holy Spirit filled Elizabeth when she heard Mary's voice and she pronounced Mary the mother of her Lord (Luke 1:43). Mary then burst into a song which we call the Magnificat, similar to Hannah's praise song.

Mary returned to Nazareth to await the birth of her baby. On the eighth day after John was born, Zacharias spoke and could hear, just as the angel had said. He praised God and prophesied of the work John would do in a song which has long been referred to as the "Benedictus," recorded in Luke 1:68-79.

God hears

Six weeks after my son's birth, his sisters, father and I stood at our church alter and dedicated him to God. He's grown up now. We've experienced joys. We've experienced dark and troublesome times. Best of all, we've experienced miracles.

As in days of old, when expectant mothers pray, God hears and blesses their children. If, when they are grown and stray from their parents' teachings, they are never too far away for God to hear a mother's prayer.

COURTESY LEE HILL-NELSON

Lee Hill-Nelson

Lee Hill-Nelson is a free-lance writer who lives in Waco, Texas.

The Dutch Shop

52 Main St. West
Grimsby, ON
L3M 1R4

▸ Imported groceries ▸ Cold cuts
▸ Christian books & cards ▸ CDs & tapes
▸ Bulk Dutch candies
Contact us for all your travel needs

Open Mon - Thurs: 9:00 - 5:30
Friday: 9:00 - 9:00
Saturday 9:00 - 5:00

Jaco & Anne-Marie Haas
905-945-3688

CHRISTIAN COUNSELLING SERVICES
2300 Yonge St., Suite 902,
Toronto, ON, M4P 1E4
(416) 489-3350

- Marriage & family counselling
- Individual & group therapy
- Vocational assessments
- Seminars & workshops
- Conflict mediation to business
- Accredited AAMFT supervision for marriage and family therapists
- CAPE supervision

AMSTERDAM 1999

Non Stop Charter Flights via MARTINAIR HOLLAND

Departs (Mon.&Thurs.)	Adult	Senior (Age 60+)	Child (age 2-15)
April 26, 29	559	539	499
May 03, 06, 10, 13	579	559	499
May 17, 20, 24, 27, 31	599	579	509
Jun 03, 07, 10, 14	639	599	529
Jun 17, 21, 24, 28	699	659	549
Jul 01, 05, 08, 12	759	699	599
Jul 15, 19, 22, 26, 29	799	739	599
Aug 02, 05, 09, 12	799	739	599
Aug 16, 19, 23, 26, 30	759	699	599
Sep 02, 06, 09, 13	699	659	549
Sep 16, 20, 23, 27, 30	639	599	529
Oct 04, 07, 11, 14, 18, 21, 25	599	579	499
Oct 28 (westbound only)			

Airport taxes $59 p.p. Insurance extra.
STAR CLASS surcharge $240 one way.
(Star Class offers comfortable spacious seating in separate cabin, gourmet meals and priority check-in).
Book Now!! We are your official Martinair agent.
"We will match all competitor's prices. Call us now!"

VERSTRAETE TRAVEL & CRUISES
14845 Yonge St., #300, Aurora, ON L4G 6H8
Phone: (416) 969-8100/Long Distance 1-800-565-9267
36 Secord Dr., St. Catharines, ON L2N 1K8,
Phone (905) 934-4414
Henny Vuyk (905) 934-0666
Visit us: www.verstraete.com

Feature

Entries from a Reformed journal: 1975

Paul Spoelstra

"Strip me naked."

Rev. Taeke Bokma, age 68, emeritus, widower, peered into the cupboards underneath his kitchen sink, and these words slipped into his thoughts. He had read somewhere that this was what the English called Dutch gin. A drink that did as much as anything or anyone to undermine the morale of the lower classes of England before and during the Industrial Revolution. It was said that the poor would pawn their clothing to buy Dutch gin — hence, "strip me naked."

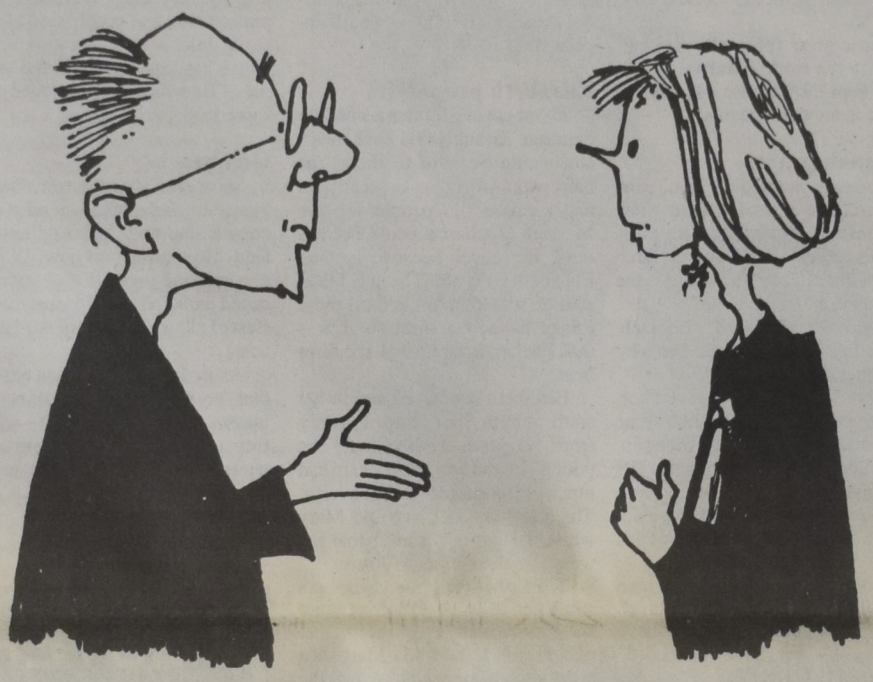
Thank goodness for the Salvation Army, mused Bokma, who now identified his own bottle of gin among an assortment of other containers: Windex, Fantastik, Sunlight, Dutch Cleanser. He seized the bottle, stood up, set it on the sink and wiped the dust off the cap, throat and shoulders.

His gin was the celebrated variety *Jonge Bokma*. More than once friends had pointed out the connection between his name and the gin. "I am concerned with spirits of a different kind," he would respond.

Bokma poured two swallows worth into a juice glass and brought it over to the oak table beside his reading chair.

He was now forced to make a decision: another cigarette, yes or no? He allowed himself two a day. He had already smoked two this day, and it was only 5 o'clock in the afternoon. In extreme circumstances he would permit himself one of tomorrow's cigarettes, but it made tomorrow a long day indeed.

He sat, dropped his cane to the floor, rolled the cigarette, pinched off the ends, lit it up, drew lightly and exhaled a cloud of grey smoke. He briefly pondered the flat light and the rain he saw through the sliding doors leading to his balcony on the 11th floor of the Elegance Apartment Buildings in Hamilton, Ontario. He was stalling. *I will read the journal*, he told himself, *and then I will make tea and that will be the end of that.*



ILLUSTRATIONS: CC FILES

Anneke says she doesn't get anything out of the services. She says the hymns are a bore. "It's all 19th century music, Dad. This is the 20th century."

The book was lying on the oak table, underneath the fruit glass of gin. He picked up the journal with pictures of flowers on the top left corner of each page. It was hardcover — spiral bound would have been better — a kind of avocado green, with pansies in an oval frame.

Bokma puffed on his cigarette. As he leaned over to set the glass down, some ash fell on the carpet. He rubbed it in with his slipper. Fragments of prayer or poetry came to his mind: *O Lord, I am an old man in a dry season — send my roots rain.* These last words he uttered aloud.

He opened the journal, pushed thumb and forefinger into his brow and began to read.

Wednesday, May 7, 1975

Last class of catechism for the season. These past few weeks have been difficult. My students all seem to be crazy for Simon and Garfunkel, and not so crazy about the *Heidelberg Catechism*. One boy declared, after the class, that he thought it was wrong to "strait-jacket" the Bible into doctrines like those of Calvinism. "Don't you agree that if you only subscribe to one perspective of the Bible you run the risk of turning it into a kind of fetish?" he asked.

Monday, May 26

Today I visited a single, middle-aged parishioner who lives in St. Albert, in a weather-beaten clapboard home close to the Sturgeon River.

There was no answer at the door, so I returned to my car. However, just as I was opening the car door I noticed him at the back of the property. As I approached, it became evident he was turning over a very large garden plot with a potato fork, and doing it with impressive speed and efficiency.

He turned over clod after clod, completely burying the spring growth of weeds with each fork full, and finally jabbing the fork into each clod to level it out. His rows were as straight as a plumbline. It was beautiful, good and functional, his work, like words on a page or shingles on a roof. I've always envied people who work with their hands, and have often regretted that I am not among them.

He was no talker. He said hello, but did not stop his work. Actually, he did. Once. To light a fresh cigarette with the butt of the one he had just smoked. I lit up a smoke, too, in the hope that he might start talking, but he wasn't a conversational smoker.

In fact, his cigarette never left his mouth. From time to time he would roll it with the tip of his tongue, but that was it. We spoke in fits and starts until he finally said to me, "Dominee, I think it's real nice you came here, but I've got to work. I don't interrupt your sermons. I hope you don't mind if I carry on, too."

Thursday, June 19

The Anglican Church of Canada has voted in favor of ordaining women for the priesthood. You don't have to be a genius to see where this is headed.

Sunday, June 22

Anneke says she doesn't get anything out of the services. She says the hymns are a bore. "It's all 19th century music, Dad. This is the 20th century."

She also told me that I should not use the word "coronate" in sermons. She says it is not a word. To top it off, she has become very critical of my army service in Indonesia.

Tuesday, July 8

We have a new family in our congregation, relocated from St. Boniface. Thirteen children! It seems they were in a friendly competition with their next-door neighbors, a French-Canadian family, to determine which

I love my seminarian's eagerness to display his new theological training.

family could produce the most children. The French-Canadians won, but only because the mother had two sets of twins.

Monday, July 21

A fellow stormed into the consistory room after the morning service yesterday. He smashed his fist on a table and shouted, "I'm sick of the changes in our church. We're going to end up just like the churches in Holland." The reason? I think because I read the Decalogue at the end of the service instead of at the beginning.

Monday, August 11

Visited a parishioner who has a greenhouse. A tall, rangy chap with a lot of children. He's a welder who grows flowers on the side. From *Andijk*.

His greenhouse was a lot like our churches — utilitarian: two side aisles, double doors on one end and vertical sheets of grainy plywood on the other. This came to mind because he said, "This is my congregation, Dominee Bokma." As he showed me through he would occasionally stop and slip a powerful hand behind a bloom (chrysanthemums), and draw my attention to its unique color or beauty. "Now, would you just look at this one!" he would say. At other times during our tour he would stoop to pluck off a dead leaf, or straighten a stem, or push a plant a little deeper into the soil. There's a sermon in this somewhere.

Tuesday, August 12

There was a philosopher, I forget who, who said he could forgive his daughter if she were seduced, but he could never forgive her if she became a journalist. It looks like I am going to have to forgive Anneke both offenses, if that's what they are. Anneke, the aspiring journalist, has just informed Aaltje and me that she is pregnant. The father (Bonny Longboat) is back on the reserve. He's not ready for marriage. Anneke says she won't hold her breath waiting for him to return.

Monday, September 8

Busy Sunday yesterday. Fall kick-off service. Four baptisms! It's good to be back. We had a great two-day holiday in the Badlands. Lots of walking; my knee is killing me.

The worship committee wants me to consider wearing a black robe, and they bought one for me on approval. I modelled it for the girls tonight. Anneke says it makes me look like Batman.

I love the latecomers at the back.

I love knowing that of the few people in the world who know my wife, my daughter and me are alive and of the even fewer who care, many are members of my church.

Tuesday, September 30

Anneke is packed and leaving for "a month or so." She is not exactly running away, but neither did she consult with her mother or myself.

I love the farmers who sleep through my sermons — a healthy, well-earned sleep brought on by 16-hour days of chores. I don't mind knowing my voice lulls them to sleep.

Sunday, September 28

I love the farmers who sleep through my sermons — a healthy, well-earned sleep brought on by 16-hour days of chores. I don't mind knowing my voice lulls them to sleep.

I love watching big brothers teaching little brothers how to follow the words in the hymnbook.

I love the child who manages to keep a little Bible balanced on the top of her head throughout most of the sermon.

I love watching nervous teenagers standing at our lectern, reading from Isaiah and the prophets.

I love the devotion of the children to their Sunday School teachers and their stories.

I love my seminarian's eagerness to display his new theological training.

I love the solicitude of the caretakers.

I love the reversals of the gospel: the first will be last...

Yesterday, it seems, we were sitting together on the backyard swing eating popsicles and talking about her first day of kindergarten. Today she wants to go by Greyhound bus, alone, to California. She wants to visit the New Directions bookstore in San Francisco and says she wants to see the doors in Los Angeles. I don't know why she has to go to Los Angeles for that. We have plenty of doors in Edmonton.

Monday, October 6

A few words about Anneke. Or should I write, a few words written by Anneke. From an essay she wrote for Grade 10 geography, which I saved:

"Dutch-Canadians have so many sayings that you might suppose we all have pre-furnished souls."

"The structure of Dutch-Canadian society is pyramidal. At the top of the pyramid are two Americans who make soup."

"Reformed people have yet to adopt the wise Canadian practice of holding church services only once per Sunday."

Tuesday, October 20

We miss Anneke so much. Is she OK? Why doesn't she call?

Wednesday, October 21

The postal strike is on.

Lots of discussion in our denomination on the lengths of the days of creation. An amazing number of people think these days were 24 hours long. The Genesis account in English captures nothing of the intoxicating joy of creation. It's much better in Hebrew, of course.

When I think of creation, I think (I suppose this comes from my old minister in Dokkum) of Job 38, of the morning stars singing together, and the sons of God crying and shouting for joy.

Sunday, October 25

Anneke is home, but she refuses to come to church any longer.

She reminds me so much of Tante Bep, especially when she wears her hair up. Aaltje tells me not to worry.

Thursday, October 29

Anneke claims that when I preach on predestination, I only pretend to know what I am talking about, and my congregations only pretend to understand.

Friday, November 7

I had a little car accident today, on Jasper Avenue. Second one this year. My fault again. I shudder at the thought of the insurance rates I'll be paying. Do I tell Aaltje or not?

There's a big sign on the highway to Red Deer. "Where Will You Spend Eternity," it asks. Actually, I don't think you can *spend* eternity. To spend is to use up, isn't it? The English language!

Thursday, November 13

This Volkswagen Beetle that Anneke bought is affecting me badly. Obviously I can't tell her my problem — she's overjoyed with it — but every time I see it in the driveway it makes my stomach lurch. It makes me think of Adolf Hitler and his vision for a new Europe.

Sunday, November 23

I think the story of Eutychus is included in the Bible to make the point that the Apostle Paul could be tedious at times.

Wednesday, November 26

A professor at the Free University [of Amsterdam] once told me that a minister is like a *radio zender* (transmitter) and a *bliksem afleider* (a lightning rod).

I had hoped that this journal would have been a useful way to diffuse some of the electrical charges that strike me. It hasn't worked quite that way.

Friday, December 20

The South Moluccan gunmen have ended their siege of the Indonesian Consulate in Amsterdam.

Wednesday, December 24

Home again, after the first of six services I will conduct in the next eight days.

We opened presents tonight. Aaltje and Anneke were very happy with the books I bought them.

The journal ended there. He drew the open book towards his face and smelled it. He held it away and read Aaltje's name again, and then Anneke's.

Bokma set the journal aside and closed his eyes for a few moments. Then, leaning heavily on his cane, he got up to boil water for tea.

Paul Spoelstra is a carpenter who lives in Lynden, Ont. This snatch of story is a section of a novel he is writing.

Feature

In the Company of Women

Jan de Bree

I was watching a television program that was interrupted by an advertisement for a tea company. The advertisement showed a group of women at tea with a prissy clergyman hovering in the background. When I saw the clergyman with the group of teetotalling women, I thought of myself.

I worked for seven years as the only male in an office with seven women. Unlike Jacob on his uncle Laban's farm, after seven years of work I was not given one of the women as a wife. Not that I wanted another wife. I had one. What struck me was that I enjoyed working with women.

The women do not permit him to be the condescending ruler. Nor does he want to be king.

I have not paid much attention to this preference.

Maybe like the prissy clergyman in the advertisement I took pleasure in standing among the women, enjoying the opportunity to be with them. I knew that they would eventually notice me and ask me how I was. Often in the morning I would run up the stairs to our second-floor office and at the top be greeted by the women, who would comment on my energetic disposition with a question: "How much coffee have you had this morning, Jan?" I was among them to luxuriate in their way of being.

No competition

I have watched a male acquaintance who also prefers the company of women. He is sociable and amiable among the women, more relaxed than he is with the men. Among the women he laughs and jokes while dropping his tidbits of learned wisdom on them. The women gracefully accept his trivial pursuit of them. They do not compete with his learning. They listen respectfully. Gradually the women turn conversation back to its original topic, usually related to their work. He follows them there to continue the friendly discourse.

Among the women he is safe. He can be a kind, lighthearted person with the occasional slip into uncertainty when he feels the need to dispense learning. Among the men his need to dispense learning leads to competitiveness because the other men also want to share their wisdom with him. It is so much better for him to retreat from this competitiveness because his conversations are not about correct information and knowledge, but about feeling competent and feeling accepted. Among the women and in the ordinariness of sociable conversation, my acquaintance can feel competent and accepted.

Enviable benefit

No, he is not the patriarch, parading his intelligence and flattering the women with his pleasantries. The women do not permit him to be the condescending ruler. Nor does he want to be king. This detracts from the camaraderie and the safety. I think he wants attention and safety, not given, just there. Among the women with whom he works he finds that. The women do not take care of him; he takes care of himself. He prefers to be among them as one of them, partaking as an equal in their rituals and ways of being.

He receives enviable benefits from being with women. In their "give and take" women often exchange food and greeting cards. I hear my acquaintance frequently speaking about the food he receives from the women in his workplace. The food is not intended for him. It is for the women, who make it for each other. They share it with him because he is in the vicinity. For him this gift of food is an act of remembrance. He is acknowledged as being present. He is a member of the group, and there, so much depends on food.

Looking for motives

The women at work have noticed that he prefers them to men. And speculation was rampant among them. The theory was that he had a caring mother. On the flip side his relationship with his father was considered disappointing. And conceivably his marriage lacked flare. Only conjectures were available because no one dared to ask him for an explanation. No one asked because asking was ill-mannered. Therefore they stopped there, because further speculation converged on gossip.

One kind soul wanted to salvage something from these discussions without falling into gossip. This person shifted the conversation from psychological causes to a biblical experience. She suggested that men who enjoy female fellowship follow the good example of Jesus, who also lived in the company of women.

This idea provoked a reaction. Some women were apprehensive of this correlation because comparing this man to Jesus elevated his status in the group and made them handmaidens who served the master. No one wanted that. Eventually one woman proposed that they abandon all efforts to explain the man's motives for being among them. She said that they should continue as they were before the speculation occurred. Everyone agreed.

Fortunately no one recommended a men's group to him. And so he continues to be in the company of women.

Jan De Bree is an artist and writer who lives in Duncan, B.C.

CC FILES

He is sociable and amiable among the women, more relaxed than he is with the men. Among the women he laughs and jokes while dropping his tidbits of learned wisdom on them.

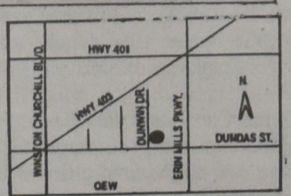
TIME FOR NEW FURNITURE?

Come and see our beautiful showroom with the European flair!

SCHRÖDER ●●● FURNITURE

... for that special item!

Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Martinair Charters

$20.00 discount per person

Car rental free upgrade from $165/week including taxes, unlimited mileage and airport fees

Valentine – Insignia Travel

10 Kingsbridge Garden Circle, Mississauga, ON L5R 3K6

(905) 890-5333 Toll-free: 1-800-268-6144

London (519) 472-2700

Feature

Why men find it difficult to seek help for depression

Rebecca Brownell

"I can't concentrate on my work. I'm having difficulty motivating myself to do anything. I have no energy. I can't seem to stop eating. I lack any interest in leisure or sexual activities. I have become overly critical of my partner and co-workers. I frequently entertain the notion of taking my own life. I feel worthless. I feel like I'm drowning. What's wrong with me and what can I do to feel better?"

Sixty to 80 per cent of people who suffer from depression avoid asking for help. The sadness in this is that the majority of people can find relief if they would only ask for it.

These are the most commonly experienced symptoms of depression presented in counselling sessions. And the greatest frustration for people who struggle with these symptoms is not being able to "snap out of it." People judge themselves for not being able to heal themselves. Men, especially, feel shame and guilt for "losing control" and for experiencing feelings of helplessness. They have learned that pain is supposed to be overcome.

Many males in our culture are taught from infancy not to be needy, emotional, or to show any signs of weakness or vulnerability. They are not to demonstrate any qualities deemed to be "feminine." If they do, they are often ridiculed, chastised and ostracized, which increases their sense of isolation and worthlessness. As a result, most men bury their hurt and pain. The majority of boys learn quickly that the most acceptable feelings are anger, frustration and hate.

Acting out pain for these reasons, depression is rarely an issue that men bring to the counselling room. When they do come in with the outward "classic signs" of depression, they often feel ashamed for needing to ask for help, for being "weak." For most men who suffer with this mood disorder, the depression is often hidden in alcohol or drug abuse, workaholism, domestic abuse, an inability to be intimate, self-sabotaging behavior, emotional distancing or extramarital affairs. Men tend to "act out" their pain rather than internalize it. In the acting out, they find relief, if only in a momentary rush of adrenaline and in achieving a false sense of power and grandeur.

In many cases, neither women nor men are getting help for depression. The disturbing reality, revealed in a study performed by the American Psychological Journal, is that 60 to 80 per cent of people who suffer from depression avoid asking for help. The sadness in this is that the majority of people can find relief if they would only ask for it.

Combined factors

Commonly asked questions include "Did I bring this depression on myself?" or "Am I weak because I can't make it go away on my own?" Terrence Real who has written a national bestseller on the subject entitled, *I Don't Want to Talk About It,* says that depression is an inherited biological condition, but that in most cases depression results from a combination of biology and psychological injury. Therefore, our context must collide with our genes to create a depressive state. The social trauma might be childhood sexual abuse, the death of a loved one, the loss of a job, illness or a business going bankrupt.

Partners of depressed men are often just as uncomfortable as the men themselves in addressing the condition of their partner. They often feel as though they will be shaming their partner simply by bringing it out into the open and talking about it. Women often play into the belief system that men shouldn't talk about their pain and that they will get through it on their own.

Women who are living with partners who have a history of being violent may also worry that talking about their partner's vulnerabilities may trigger further violence – which may be a very realistic fear. For those who do not fear for their safety, talking about it challenges the cultural belief system that men must manage life's stresses on their own.

What helps?

Studies show that a combination of an antidepressant medication and psychotherapy is the most effective treatment for depression. When someone is depressed, the brain is actually experiencing a chemical imbalance or "faulty brain chemistry." In most cases, medication is needed to recreate a proper chemical balance. In conjunction with taking medication, the depressed person is encouraged to re-examine and change his or her thoughts and behaviors, and to find resolution to old wounds.

On its own, medication or cognitive and behavioral therapy will likely not have the necessary impact that is needed to create a sense of wellness.

For some, the thought of taking medication to feel better is a difficult hurdle to get over. Men especially, tend to have difficulty accepting that they have a problem that they cannot resolve independently. Identifying that they need help can produce great shame – actually asking for help can only add to their sense of vulnerability and failure.

If you or someone you care about is experiencing symptoms of depression, talk to your family doctor and find a reputable psychotherapist in your community.

Rebecca Brownell is a marriage and family therapist working for New Life Counselling in Arthur, Drayton and Palmerston, Ont.

25

CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000

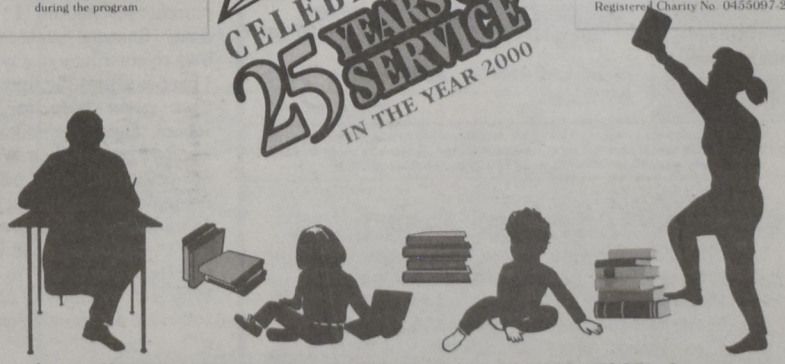
THANK YOU FOR SUPPORTING THE CCEF !

Promoting Christian Education across Canada funding Christian textbooks, and teacher manuals, for the benefit of all C.S.I. member schools in Canada since 1975.
Help us publish them.

SEE YOU AT
HAMILTON PLACE
FRIDAY
OCTOBER 20, 2000
AT OUR
CELEBRATIONS WITH
A MASS CHOIR OF
CHILDREN
YOUNG PEOPLE
COLLEGE STUDENTS
PERFORMING
TOGETHER
KEEP THIS DATE OPEN
A free offering will be taken during the program

READERS ARE LEADERS
CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.
CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000

STEPPING
TOGETHER INTO THE FUTURE WITH STUDENTS AND CHRISTIAN SCHOOLS. YOUR GIFT IS APPRECIATED BY THOUSANDS OF STUDENTS AND TEACHERS EVERY TIME THEY OPEN A CHRISTIAN TEXTBOOK.
Contributions are tax deductible
Registered Charity No. 0455097-23



CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.
FOUNDED 1975
For more information contact our Executive Director:
Fred R. Vander Velde
2621 Cavendish Drive,
Burlington, Ontario L7P 3W6
Tel: (905) 336-5619
Fax: (905) 336-2376

Education

Pew Charitable Trusts grants $1 million to Calvin College

Phil de Haan

GRAND RAPIDS, Mich. – Calvin College has received $1 million from the Pew Charitable Trusts to continue its seminars in Christian scholarship. The college has a program which each summer brings together eminent scholars to study a specific topic from a Christian perspective. Follow-up conferences are then often held during the subsequent academic year.

For instance, from April 15 to 17 Calvin hosted a weekend conference called "Theology and the New Physics" which brought back last summer's seminar participants who spent six weeks studying the interplay of faith and science. The recent conference included talks such as "Why Physics and Theology Need a Mediator," "The Challenge of Biology to Theology" and "Science and Theology in the 21st Century."

During the summers of 1996, '97 and '98 a total of 81 scholars representing 58 institutions, 20 church denominations, 24 states and three Canadian provinces, plus Australia and Finland, came to Calvin College to look more critically as Christians at their own disciplines. This year 28 scholars will convene at Calvin to study "God and Evil" and "Realism and Antirealism." Planned for the summer of 2000 are "Modernity, Postmodernity, and the Future of Hope" and "Christianity as a World Religion."

Calvin provost Dr. Joel Carpenter asserts that "these seminars have the potential to change scholars' lives. Our participants have the privilege of working in their special fields of research with world-class scholars who lead the seminars, and with other participants who share their interests."

Carpenter notes that the program also gives participants a boost to their publishing work and gives them a chance to collaborate with other Christian scholars. "Our hope is to make this a favorite summer destination for Christian intellectuals," Carpenter says. "The Pew Trusts' grant has provided the foundation for making this dream a reality."

The Pew Charitable Trusts support non-profit activities in culture, education, the environment, health and human services, public policy and religion. Based in Philadelphia, Pew makes strategic investments to help organizations and individuals develop practical solutions to difficult problems. In 1998, with $4.734 billion in assets, the Trusts granted more than $213 million to 298 non-profit organizations.

air transat holidays

Amsterdam

Summer & Fall Departures from Toronto

AIR ONLY ROUNDTRIP from $549

BIKE & BOAT IN THE NETHERLANDS

Enjoy biking the beautiful Dutch countryside by day and boating through the Dutch waterways by night. Choose from the Northern or Southern routes and 4, 5 or 8 day tours. Adapted for amateurs and experienced bikers alike!

4-Day/3-Night Tour or 5-Day/4-Night Tour per person starting from $520

8-Day/7-Night Tour per person starting from $1010

ACCOMMODATION in Amsterdam

3★ Eden Hotel $104 per person/night
Kids under 2-12 yrs stay FREE!
Continental Buffet Breakfast

3★ Nova Hotel $106 per person/night
Kids under 10 yrs stay FREE!
Continental Buffet Breakfast
7th night FREE in June & July!

TRANSPORTATION

BASIC CAR RENTAL Hertz $39 per day from
Mini-car category

Prices are per person, based on roundtrip fares and valid on new bookings only. Accommodation rates are based on double occupancy unless otherwise stated. Transportation taxes, fees, GST (where applicable) and surcharges are additional. All flights on Air Transat. For full terms & conditions refer to Air Transat Holidays 1999/2000 Britain & Europe Buying Guide. Ont Reg #04124996.

VERSTRAETE TRAVEL & CRUISES
14845 Yonge St. #300, Aurora, ON L4G 6H8
Phone: (416) 969-8100 / Long distance: 1-800-565-9267
36 Secord Dr., St. Catharines, ON L2N 1K8
Phone: (905) 934-4414 Henny Vuyk: 905-934-0666
visit us: www.verstraete.com

VELLINGA'S TRAVEL
244 Queen Street Chatham
For Information & Reservations Call Us Today!
(519) 352-5150 1-800-265-5288

Campus Culture

Peter Schuurman

'Homo religiosus' lets us into his den

I jokingly call it my "glass cage"—the office I have as a campus minister at Brock University in St. Catharines, Ontario. It has one wall that is a window to a hallway, and when I have the curtains open, students can gaze in at me like one would at some animal in the zoo: *Homo religiosus*, the sign would say. My office (or "study," as I like to call it) is part of the Brock Campus Ministry Centre, which is in one of the student residences.

The hallway itself has windows, and from them is visible a giant tower, the centre of the campus. It has 13 floors of offices and books, with the president's office at the top. From there he gazes down the ragged edge of the Niagara escarpment onto the city of St. Catharines, and on a clear day, across Lake Ontario to the towers of Toronto.

Some have accused the university of being an "ivory tower." The term was actually first used by a literary critic in 1837. He criticized a poet, saying he was retiring to an *ivory tower*, meaning that he was looking down from a quiet and cool refuge on the world's anxious strivings, and therefore evading the responsibilities of life.

Aloof and safe. Hardly a compliment. Yet could it be that the university, like the Brock tower, provides a good vantage point from which to examine the world? Could it be that a certain degree of detachment allows for a type of seeing that could benefit those who live, labor and love below? I mean, if you want to get the big picture, you need to climb high, right?

Well, most people don't believe that today. The university today is seen as elitist, irrelevant, or just one place among many one can go to get the information (or training) he or she needs. The university looks down on the world, and the world often glares back.

Last week I strolled out of my glass chamber and had a chat with a student in the cafeteria about the process of becoming educated. "A lot of the educated church leaders I know," he said, "don't seem to have any passion in their faith. They become detached, intellectual, and their spark becomes dim." A little knowledge is a dangerous but powerful thing. Detachment can cultivate coolness We are all a little suspicious of the university, even those of us who have invested a number of years in it.

This is my first column from the glass cage. As the months roll by, I'll look out the window: at the students looking at me; at the tower and all its books looking down on the world; and at the world looking back. I'll try to show you a university which is neither detached, nor a singular tower, nor made of ivory any longer. And I'll relate to you why it's a good place for "Homo religiosus" to be.

Peter Schuurman is the Christian Reformed chaplain at Brock University, St. Catharines, Ont. His e-mail address is: pschuurm@spartan.ac.brocku.ca

And you ask why?

Dave Delany

"I am not interested in politics. I work too hard to spend time with my family. I have not kept up on current legislation. I have too many financial problems of my own to contribute to anything, and I cannot afford the time to help. I have never been to my kids' school, and never talked to their teachers or read their books. I did not vote, and do not call or write my representative about all the b.s. I shouldn't have to know all this. I don't want to learn and won't participate. All I want to know is: Why is this country in such a mess and what do you plan to do about it?"

"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee hence forward for ever. And presently the fig tree withered away." (Matthew 21:19)

From: "Hearthside Family Publications" <hearth@hancock.net>

The Living Word
Sermons for reading services.
CRC
Contact:
R. Vander Ploeg Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

A window on your faith
A window on your life
Christian Courier
An integrally biblical perspective
(905) 682-8311

Business Directory

BUSINESS AND SERVICE DIRECTORY

Martin's Carpet
MOBILE SHOWROOM
• Carpet • Vinyl • Hardwood • Ceramic
• Free ... In-Home Decorating Advice
• Proven Value: Mobile Convenience
(905) 333-1885 Burlington
(Serving a 50 mile radius)
"You're Walking On Our Reputation"
Martin Herrewynen
Owner/Decorator 25 yrs

READERS ARE LEADERS
CELEBRATING 25 YEARS OF SERVICE IN THE YEAR 2000
CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.
Fred R. Vander Velde
Executive Director
2621 Cavendish Drive
Burlington, ON L7P 3W6
Tel: (905) 336-5619
Fax: (905) 336-2376
E-mail: ccef@bigwave.ca

CANADIAN CHRISTIAN BUSINESS FEDERATION
970 Bonnieview Avenue
Burlington, ON L7T 1T5
Phone (905) 522-8602
Fax (905) 524-1203
www.ccbf.org
J. Hans Vander Stoep
Executive Director
jvstoep@ccbf.org
CCBF activities listed on our Web-Site

Debbie Davis, BA, BSW, MSW, CSW
Chronic Illness & Pain Control, Bereavment, Care-giver Stress, Aging
Telephone: **(905) 385-3586** Facsimile: (905) 574-7862
E-Mail: ddavis@interlynx.net

HARRY HOUTMAN
M.A., C.F.P.
Financial Planner for Wills, Estates, Taxes & Charitable Gifts
Confidential consultation without obligation.
CBMI Christian Blind Mission International
P.O. Box 800
Stouffville, ON L4A 7Z9 •
(905) 640-6464

BARBARA BOOY
Century 21 A.L.L. Stars Realty Ltd.
Leduc, Alberta
Your relocation specialist
Farms, Acreages, Residential
Phone: 780-980-2121 (24 hrs)
Fax: 780-980-2129 (24 hrs)

GVE
GARY VAN EYK, CMA
Certified Management Accountant
50 Lakeport Rd., Suite 201
St. Catharines, ON L2N 4P7
Bus: (905) 646-7331
Fax: (905) 646-0951

Serving the Mississauga/Oakville area
RE/MAX REALTY
Enterprises Inc.
1697 Lakeshore Rd. W.
Mississauga, ON
L5J 1J4
(905) 855-2200
George Kloet

A Dutch Mill Flower Shop
Specializing in
exotic cut flowers & tropical plants
Tel.: (519) 725-1113
Toll Free: 1-877-334-3393
41 Princess St. E.
Waterloo, ON N2J 2H6
Janice Vander Ploeg

Stamford Home Hardware
The Fire Place Experts
Toro Power Equipment
3639 Portage Rd.
Niagara Falls, ON
L2J 2K8
Bert Prinzen
(905) 356-2921
Fax (905) 356-7360

Village Interiors
- *custom drapery*
- *bedspreads*
- *comforters*
- *roll blinds*
- *California shutters*
- *silhouette shades*
- *venetians*
- *woven woods*
- *vertical blinds*
- *pleated shades*
- *viginette shades*
- *luminette sheers*

11 Livingston Avenue
GRIMSBY, ON L3M 1K6
Clem Bezemer
(905) 945-8008

RAMAKER'S IMPORTS INC.
We specialize in
Dutch food - cheese - chocolate - textile & gifts
579 Ontario St.
St. Catharines, ON
L2N 4N4
Henry Ramaker, Pres.
(905) 934-6454

REGIONAL DOORS & HARDWARE
- interior and exterior wood and steel doors
- garage doors

Contact: Ted Van Geest
Regional Doors & Hardware (Niagara) Ltd.
44 Scott St. W., Box 2187 Station B.,
St. Catharines, ON L2M 6P6
Phone : (905) 684-8161; Fax: (905) 684-7331

Hulse & English
FUNERAL HOME
75 Church St., St. Catharines
(905) 684-6346
24 Hours
Serving the community for 151 years
IAN H. RUSSELL

Ada Realty Ltd.
Suite 404, 2011-137 Ave.
Edmonton, AB T5A 4W2
Tel. (403) 473-8149
Sid Vandermeulen

DUTCH TOKO
European Imports
118 Wyndham St. N., Guelph
(519) 822-4690
Mountain Plaza Mall, Hamilton
(905) 383-2981

Richard Haalboom
Q.C., B.A., LL.B.
Barrister Solicitor Notary
7 Duke West, Suite 304,
Kitchener, ON N1H 6N7
Phone: (519) 579-2920; Fax: (519) 576-0471

Digital Art & Graphics
150 Chatham St.
Second Floor
Hamilton, ON
L8P 2B6
For all your printing needs
1 colour to full colour process
flyers, books, catalogues, magazines, etc.
call **Brian Bezemer** at
(905) 528-4088 or 1-800-247-0155

Charles R. Greenham BA, CGA
Certified General Accountant
350 Scott St., Unit #17
St. Catharines, ON L2N 6T4
Bus.: (905) 646-4515;
Res.: (905) 935-3337

Tel. (905) 688-8139
Fax (905) 685-7651
Res. (905) 684-4389
15 Church St.
P.O. Box 96
St. Catharines, ON
L2R 6R4
MARK D. ESHUIS, B.A., LL.B.
Barrister - Solicitor - Notary Public
- Legal services at reasonable rates
- Free initial consultation
- Home visits available
- Real Estate
- Wills & Estates
- Civil Litigation
- Criminal Litigation

BAKKER ATAMANUK
BARRISTERS & SOLICITORS
Canada Trust House, Second Floor
60 James St., St. Catharines, ON L2R 7J8
Albert J. Bakker
(905) 688-1520

MAGNAVOX-HITACHI-ZENITH SALES & SERVICE
TELEVISION-RADIO-STEREO
ANTENNA INSTALLATION & REPAIRS
GARY VAN DYK
Serving the Niagara area for 30 years.
GRANTHAM TV CENTRE LTD.
391 Vine St., St. Catharines, Ont.
Phone: (905) 934-9952 or (905) 934-9964

ERB Real Estate Ltd., Realtor
Serving the Kitchener-Waterloo area in real estate.
Jake Benjamins
Broker
Res.: (519) 749-1641; Bus.: (519) 885-6190

MERRITT FUNERAL HOME
287 Station St., Smithville, ON L0R 2A0
Serving Families For 4 Generations
Directors: Gove C. Merritt and Thomas C. Merritt
(905) 957-7031

Jerry's Auto Body (Beamsville) Inc.
Serving Beamsville and area since 1969
Complete Collision Repairs • Quality Refinishing
Jerry Gerritsen
Alan Gerritsen
5529 Regional Rd. #81
Beamsville, ON L0R 1B3
Phone/Fax: (905) 563-7702

Serving the **CAMBRIDGE, GUELPH** and **KITCHENER-WATERLOO** Areas
ERB Real Estate Ltd., Realtor
Herman Jonker
Sales Representative
Res.: (519) 570-9465/Bus.: (519) 885-6190

Electric Power Tool Service Saw Blade Sharpening
Supplier of Quality Woodworking Machines
ART'S TOOL SALES & SERVICE Ltd.
10 Nihan Dr.
St. Catharines, ON
L2N 1L1
(905) 646-0728
Aart Van Krimpen
"We service what we sell"

Winter Bookkeeping & Tax Services
Emma Winter
- Full Bookkeeping Services
- Financial Statements
- Tax Return Preparation
- Mass Mailing Services

4184 Mountain St., P.O. Box 844, Beamsville, ON
L0R 1B0
Office: (905) 563-4471 or Home: (905) 563-4681

Glendale Motors
407 Wilson St., Ancaster
Just west of Mohawk on Hwy. #2
We supply propane
Rob Brouwer
Doug Kloet
Shell
(905) 648-4113 **Adrian Kloet (owner)**

CANTATA
Church & Home Organ Consultants
R.R. #1, Otterville, ON N0J 1R0
Phone: (519) 688-3540
Authorized **JOHANNUS** dealer
$8,995 incl. tax.
Ask for the 20-bit digital technology!
Willem Flink

Faith which reflects on experiences must be cultivated

Dear Mary,

Last month we wrote each other about how learning changes in the course of one's life, and we both had a personal story to tell. I would like to dwell a bit more on the topic of learning. It so happened that some months ago I accepted a leadership position in our church's educational ministry. Ever since, I have been busy talking to church members about the reality of church education, and expectations about it. It's been instructive, to say the least.

I have asked lots of people something like: "What do you remember about your own learning in church?" The answer is always of the same type: descriptions of the official church programs which stopped at some time in their late teens. Some memories are positive, others are not. Good memories are connected mostly with the social aspects, with friendships with other learners and/or the strong presence of a well-liked teacher or minister. Not one responder has described the official contents of what was learned.

When I ask about how much of what was learned then still plays a shaping role in their lives now, I have not heard even one direct connection. I'm still thinking about the significance of all that. But what I find even more startling is the fact that not one (out of about 30 adults, young and old), has a sense that faith-learning has continued since their last church class.

When I suggest that it could have, I get glassy stares. It takes a bit of talking about the lives being lived before it dawns on responders that worship services, other church activities, social contacts with other believers, coping with crises big and small, reading, TV watching, holidays — the routine activities of life itself — are learning experiences. And recognition of the process dawns further when I suggest that reflecting on those experiences enriches learning even more. Most of them then recognize that they've had that experience, and that it matters.

But faith reflecting on experiences must be cultivated. In that connection it also strikes me that the majority of Christian homes I've visited over the last 10 years or so contain so few tools for reflecting. The church-going families of my children's generation don't seem to bother with journals such as CC, *Faith Today* or even their denominations' official publications. Their bookcases often contain Stephen King novels and computer manuals, but little of faith substance. At best, I can spot one or more Bible Day Books. That worries me.

The results of my investigations and thinking about them I have formulated in a draft document which I have shared with a number of people in our congregation. I would appreciate your reactions.

LEARNING WITHIN THE CHURCH

Premise 1: Learning is a side of all living. It goes on all the time.
Premise 2: Learning is social. We learn from others.
Premise 3: Learning can be good or bad (or both at the same time).
Premise 4: Whatever merits church programs for children and teenagers may have, the shapes of their faith will be determined much more by the faith models in their lives: parents, peers of parents, church members.
Premise 5: The most important learning in any one's life is the pursuit of genuine personal questions.
Premise 6: Leadership is the facilitating of optimum learning conditions.

Possible Leadership Tasks

1. Stimulate the articulating of genuine (faith) questions.
2. Facilitate formation of (usually small) groups for pursuit of genuine questions.
3. Organize special events that will help genuine questions surface.
4. Organize special events to help members discover the exercise of gifts on the parts of others, and share their own.
5. Stimulate exposure to (faith) relevant TV/radio programs, magazine articles, literature, films, videos, books, etc.
6. Stimulate members to share with one another their faith stories (how God was present at key points along their roads of life). Formats: fellowship groups, dinners, coffee visits, etc.
7. Stimulate (some) systematic reading of literature that looks at the Church in our own confusing and disconcerting times.

I invite CC readers, also, to comment on this draft as well. My address is: Adrian Peetoom, 1004-55 Blue Springs Drive, Waterloo, ON N2J 4T3; e-mail: apeetoom@sentex.net

Love,
Adrian

Dear Adrian,

You've leaped way ahead of me. Here you are with a whole agenda for church education! But that's good. I also like your idea of inviting our readers to respond. Maybe we could open up our exchanges to include more people. Has anyone ever done a small group via a column in a paper or magazine?

A few weeks ago my pastor and I were talking about church education. He asked me: "What more do you need to know?" I said, at the risk of sounding arrogant, "I don't need to *know* anything more. What I need is to hear people talking honestly about their faith and their struggles, and what their faith means in their life."

That, incidentally, is the only thing I miss about no longer working in counselling — the opportunity to be with people as they struggled with their deepest questions. I miss that because of the growth I received as I was with them.

Having said that, though, I don't want to downgrade our emphasis on knowledge of Bible history, of doctrine, church history or whatever. I think that kind of input is a necessary stage in education. And I think that at the stage in life you and I are at we may tend to pooh-pooh that emphasis too much.

Granted, our church has erred in over-emphasizing intellectual knowledge, but I suspect our having had it is more part of who we are in faith than we realize. Moreover, I know people who still talk about having had to memorize Lord's Day 12 on the providence of God in the catechism classes taught by my father, and how much that has meant to them over the years. In some of those cases I know it was that "intellectual" knowledge which carried them along when their supposed role models failed miserably.

I'm not very familiar with the Sunday school and later educational material now being used, but I have the impression that it is much more child/person oriented than it used to be. That's undoubtedly a good thing. I think there is danger, though, of going to the other extreme, namely, focusing only on "What does this mean to *you*?"

All of which says to me that we are finally recognizing the truth that there are stages in the teaching/learning process and there are stages in the faith journey. And the educational material and opportunities the church creates need to relate those two areas more intentionally and precisely than it has in the past. Of course, if that's true it follows that we have to provide multiple opportunities for people, since not everyone is at the same stage at the same time.

I like your draft. I like the emphasis on "all of life is learning," at least potentially so. It's been many years since I've been excited about a church education program, even about the small group emphasis which I personally have found to be pleasant but fairly superficial.

Maybe there's hope for me yet!

Mary

Adrian Peetoom is a retired educational editor who lives in Waterloo, Ont. Mary Vander Vennen is a retired therapist who lives in Toronto.

The big picture makes the difference

Elbert van Donkersgoed

How easy it is to scratch only the surface of life around us and miss the depth and breadth of the time and place in which we live.

The Easter weekend is always a wonderful time to start the cleanup of the debris that winter has left behind. It's a time for packing away heavy winter overcoats (I'd like to believe for good) and getting reacquainted with lighter, summery outfits. It's a holiday and an opportunity for family time. Worship services have a fresh and forward-looking emphasis. Every drive shed on every farm contains stacks of seed bags waiting for the soil to warm up.

Have we stopped to ask why the Friday in that particular weekend is called "Good"? Or why the patterns of tilling the soiling and slipping in rows of seeds are called agri-culture? Why equate farming with culture?

On the surface Good Friday memorializes the death of Jesus Christ. It commemorates the day that started with denunciations, spitting and beatings and ended with his crucifixion. It was the day on which he agonized: "My God, my God, why have you forsaken me?" and then called out: "It is finished." Why is that "good"?

The big picture makes the difference.

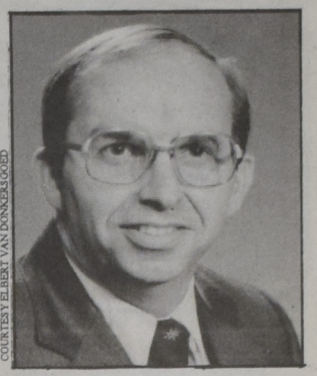
Jesus' resurrection followed that tortured death. And through that death and resurrection we are all offered the gift of forgiveness of sins and eternal life. I've claimed Jesus' gift for *my* life, and that gift is big enough for all who seek and accept it.

On the surface, farming involves the routines of tilling, planting, harvesting, feeding livestock and land management. Why call this "culture"?

The big picture makes the difference.

Agriculture was born millennia ago when we formed the first permanent settlements and gave up wandering in search of food. The Latin roots of the word agriculture mean "cultivation of the fields." It's not surprising that farming soon became the preferred way of supplying a basic human need — it made life much easier.

Agriculture continues to offer that same gift to our society. Just two per cent of the population is now needed to produce all the food, and then some, for North America. In the last 30 years the slice of the average family's take-home pay needed to purchase food has been cut in half, to just over 10 per cent.



COURTESY ELBERT VAN DONKERSGOED

Elbert van Donkersgoed

Not only has life become easier, it is more varied, and thus more interesting. We have time to educate ourselves, to see the world or to create beauty.

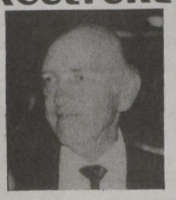
Good Friday celebrates a gift for now and for eternity. Agriculture celebrates the pattern of change that has made life much easier here and now.

Elbert van Donkersgoed is executive director of the Christian Farmers Federation of Ontario and editor of Earthkeeping Ontario. The original version of this "Corner Post" was prepared for CFCO radio in Chatham, Ont., and CKNX radio in Wingham, Ont.

Labor pains on the farm

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



We hire extra help to shear our sheep. Shearing is scheduled during spring break so that we are able to obtain student help. This year, during the last two days in March, two professional sheep shearers fleeced our 285 sheep. To keep the shearers going steady, my son and I, plus three high school students, brought the sheep to them, took the sheep away, wrapped each fleece and packed it with other fleeces in large bags. My wife, with our daughter-in-law's assistance, kept everybody fed and watered.

For 30 years now I have watched a procession of hired help on our farm during the busy times of the year. Our four children were among them. In fact, as they grew up we needed very little outside help. Our first-born son at age 13 did all the hay mowing and baling. Now our children are all on their own, though one son, a school teacher, lives on the farm and helps out when he can.

Little initiative

Virtually all the people we hire on a temporary basis are "green"; that is, farming is totally new to them. It has been interesting to observe among them a wide range of effectiveness. The most valuable and somewhat rare trait is an ability to see work that needs to be done, and do it without having to be told.

Seldom does laziness cause a young person to stand around while there is work to do. It is more likely a lack of the right kind of experience or not having been nurtured in such a way as to develop initiative. I wonder how much opportunity urban children have to develop a sense of responsibility. There is little opportunity for them to learn by trying and making mistakes, and suffering the consequences.

Then too, the definition of work has changed over the last few decades. Hard work is usually measured in hours now, not in physical exertion. The technological revolution has rendered physical effort almost obsolete. So it may be daunting for the average young person to come up against a job which requires sweating and which produces sore muscles.

Unfortunately, the experience for rural children, especially those on the larger, highly specialized farms, is approaching that of their urban counterparts. Technological development has reduced the amount of help required from farm children.

Resourceful farm kids

Still, there is opportunity for personal development of children on farms. Especially on smaller farms, the help of children is important to the farm's economic success. For a child to be part of that, and to know it, can be a tremendous boost to his or her feeling of self-worth.

As farm children grow up they typically receive an increasing amount of responsibility, and thus develop a sense of responsibility. They become resourceful as their parents allow them to solve problems, particularly on projects that are turned over to them. Farm kids are not afraid of work, dirt or smells.

I have heard that the best missionaries are the farm-raised kind. My son who is in business tells me that he looks to hire farm kids. Another son who is a college team coach in B.C. much prefers to recruit players from the hinterland than from Vancouver and its suburbs.

There aren't many farm kids around to be able to choose from these days because there aren't many farms, and technological development has reduced the amount of help required on the remaining farms. Not only that, what with farm families being highly mobile, many go to the city for shopping, school, sports, entertainment and church. So for a number of rural kids, the type of life-experience lessons they might once have learned on the farm they now might learn via organized sports.

Living as close to the city as we do, most of the people we have hired have been from there. And some are industrious young people with initiative. Obviously, parents are finding ways to develop attitudes in their children which will help them to make a contribution to society. Perhaps some of them will even become farmers.

Vern Gleddie operates a farm near Edmonton, Alta.

Join this Unique Fall Tour
to the Land of the Bible

ISRAEL

11 Exciting Days
October 18 - October 28, 1999
Cost
$2575.00 p.p. ex Toronto, dbl. occ.
plus departure tax
Visit
Jerusalem - Bethlehem - Nazareth - Masada
and many other places
Free Stop-Over
in Amsterdam
Personally Escorted by
Rev. John G. Klomps

For complete information and
reservations please call or write:
Rev. John G. Klomps
Meadowvale Travel Inc.
6750 Mississauga Rd.
Mississauga, ON L5N 2L3
phone: (905) 826-4141 or toll-free: 1-800-387-2421
fax: (905) 542-0154 home phone: (905) 824-5074

Reg. # 1518992

News Comment

Nose for News

Bert Hielema

FORGIVE ME FOR BEING a bit biased: it is not often that I see the name of my hometown in an international paper or magazine. But when I do, it means just a bit more to me than when I read about something that happened in Timbuktu.

What warranted the mentioning of the Dutch city of Groningen? A Marijke Boezen and fellow researchers from the University of Groningen studied 632 children ages 7 and 11 living both in the city and the "ommelanden" (the surrounding rural areas), to measure their breathing capacity every day. The 119 who suffered from asthma and allergies experienced many more problems on days when air pollution from car exhaust was high, thus establishing a definite link between engine fumes and respiratory symptoms.

THE BALKANS: My "Global Intelligence Update" this week mentions that there is now clear evidence of a definite link between the aggressive attitude of Saddam Hussein in Iraq and the deliberate policies of Slobodan Milosevic in provoking the Albanian crisis, with Russia in the background feeding the flames by supplying both countries with weapons. International politics is again becoming a very dirty game, whose aim is to challenge U.S. dominance.

The British *Sunday Telegraph* reports that Yugoslavia and Iraq have signed a secret co-operation treaty under which Iraq would provide oil and money for Serbian help in revamping Iraq's air defenses. Serbia will need lots of cash to rebuild its infrastructure.

The *New York Times*, in a column, suggested that the SS (Saddam and Slobo) might just get a hold of an atom bomb and — bang — we're into another total war, as both the Balkans and the Middle East are powder kegs. With Turkey and Greece already at odds over Cyprus, they now have something else to fight about: religion. Orthodox Russia is supplying Orthodox Greece with missiles, and trains its pilots. Both Turkey and Greece are members of NATO, but Greece is not participating in Muslim Kosovo, while Muslim Turkey is. Serbia is Orthodox too, of course, and Milosevic a PK, a preacher's kid.

THINGS WILL LIKELY be getting hotter. I just looked at the "global climate highlights" for March. Here is what I found: Southeastern U.S.: very dry conditions prevail; east-central South America: still very warm; Western Europe: warm anomaly continues; western Sahel region: above normal temperatures persist; southern Africa: heat wave diminishes: Southeast Asia: still very warm; south-central China: dryness continues; northeastern Australia: heat wave continues.

TALKING ABOUT things being hot reminds me of our recent stay in the Southern U.S. Advertising is what keeps American business going, and now it seems some people are trying to do the same for religion. Driving there where it is hot already in March, I noticed a billboard, pure black with white lettering, with a reminder: "You think it's hot here? Signed: God."

This sort of "God speak" message is now spreading from the southern Bible belt to the rest of the country. The goal is to have 10,000 billboards in more than 200 markets by the end of the year.

I read in *The Economist* that in Dallas, along the busiest downtown street, opposite a billboard reading "Who's the Father? Call 1-800-DNA-TYPE," there is a message from a father of a different sort, one without a genetic code. The sign reads: "What part of 'Thou shalt not' didn't you understand? — God."

According to a recent Gallop poll, 63 per cent of Americans said they believe that religion can solve the vast majority of today's social problems. What astonished me is that there seems to be so little concern, there and elsewhere, about God's creation. Now more than 50 per cent of new vehicles are the thirsty types. I hope some of the "God Speak" billboards will say: "I love my creation and preserve it (John 3:16). Do you?"

IN ELEMENTARY school many of my classmates came from the Indonesian section of the city, with street names such as Celebes Street, Borneo Place, Sumatra Lane. Our church supported a few missionaries on Celebes, and even now Indonesia has a special place in my memories. I still have a large stamp collection from the Netherlands Indies: even its first stamp featuring King Willem III, dated 1864.

So when I read about how this country is suffering, and how the Christians there are being persecuted, especially on islands such as Ambon, I feel frustrated. The Ambonese were to the Netherlands what the Ghurkas were to Great Britain: fiercely loyal to the crown; and many of them served in the colonial forces. Indonesia is one of the world's most biologically diverse countries, and it is being plundered more fiercely than it was under Dutch rule.

Due to an economic crisis, village traders market as pets rare monkeys in tiny cages. Entire forests, with valuable lumber, are being burned to root out turtles that are part of a thriving trade in reptiles. Indonesian rainforests, swamps and coral reefs house 10 per cent of the world's plant species, 12 per cent of the mammals, 17 percent of the birds (including the elusive bird of paradise) and 25 per cent of the fish.

Many species are found nowhere else, that's why unemployed people are fleeing back to the country to scrape out a living through illegal logging, gold digging and the hunting and selling of reptiles, including pythons and lizards. The traders fly the live animals to Hong Kong, Singapore and Taiwan, where the turtles go to restaurants and the snakes are used for their skins. Gall bladders of pythons are especially valued in Chinese pharmacies.

Indonesia is like the Balkans. Suharto kept it together as Tito did Yugoslavia. Now this fabulous country with its thousands of islands and hundreds of different tribes is falling apart. The government in Jakarta has resettled people from overcrowded Java to sparsely populated Borneo and the natives there are fighting these immigrants. Some 200 have been decapitated, with severed heads displayed on the roadside. Some Malay and Dayak fighters are reverting back to ancient customs and have smeared themselves with human blood and carry trophies cut from the bodies of their victims.

POLICE IN ST. PETERSBURG, Russia, are still harassing a Christian group. They have closed a Christian school there set up by an American missionary, Gary Vander Hart. There is growing resistance to Western Christians in Russia, even though the Orthodox Church is a member of the World Council of Churches.

VERY LITTLE IS PURE anymore. In a new book, *Beauty to Die For*, author Judi Vance reports on dozens of common cosmetic ingredients which may cause cancer, kidney disease, immune system disorders and neurological problems. With evils lurking in lipstick, face cream, shampoos and cleaners, beauty comes at a price: she feels that small daily doses of these chemicals are pushing the limits of what our bodies can tolerate.

I believe that there is validity to her claims. It is not cosmetics alone, but the accumulation of these products, together with the pollutants in the air, the stuff in our drinking water and the pesticides lurking everywhere that is causing cancer to increase drastically. Proof is emerging tying pollution to cancer.

THIS REMINDS ME of our life span. The Bible mentions threescore and ten: 70 years. Today the maximum age to which human beings can live under ideal circumstances is now thought to be 110-120 years, says Dr. J. D. Montague in the *Journal of the Royal Society of Medicine*. After studying lifespan since history began, he concludes that people born before 100 BC lived an average of 72 years, the same as in the periods from 1850-99 and 1900-1949. Only those who died between 1950 and 1990 lived longer — 78 years. So the biblical statistician seems to have been accurate. I think there are now signs also that in some areas, such as Russia, China and Africa, people are dying younger because of AIDS (especially in Africa) and severe environmental problems.

IN IRAN, PEOPLE HAVE been arrested for laughing in public, and a magazine has been forced to stop publishing because it challenged this with an article entitled "Is Joy Lost in our City (Teheran)? Is Laughing a Sin?" In spite of the gloomy news, laughing is still the best medicine and the best antidote to illness, something which Norman Cousins proved long ago, as he related in his book *The Anatomy of an Illness*.

Bert Hielema looks at the world from his perch in Tweed, Ont.

the Netherlands
ALL THE NEWS AND MUCH MORE...
the Windmill
Only $23.50 per year
Ask for a trial copy.
Canada: P.O. Bag 9033, Surrey, BC V3T 4X3
USA: P.O. Box 313, Lynden, WA 98264-0313
Phone: 1-800-881-0705 fax: (604) 532-1734
email: windmill@pro.net
Internet: http://www.GoDutch.com
Book Catalogue: Dutch Heritage Pages

FLIGHTS–All Airlines & Charters
Cruises & Packages
Head Office
DCA Travel
SERVICE INC.
Marten A. Mol – Owner
Canada Wide
1-800-667-2825
Toronto
416-224-5211
Bradford
905-775-6763
e-mail: dcatravel@istar.ca
Visit us at
www.dca-travel.com
• Emergency Service Available
• Business and Vacation Travel Worldwide!
• Martinair
• KLM
• Air Transat
• Canada 3000

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages and Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch.
NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra.
Photos: $25.00 additional charge.
All rates are GST inclusive.
Ads must be in by Tuesdays, 8:30 a.m., 9 business days prior to publication date.

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable,

c) Photographs sent by fax *are not* acceptable. Please send original photos.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. Please enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Our new e-mail address:
ccadpromo@aol.com

Anniversaries

It is with praise and thanksgiving to God that we announce the 25th wedding anniversary of

BILL (JOHN WILLIAM) & NANCY PENNINGS

Bill Pennings and Nancy Lammers were married on May 11, 1974, in Drayton, Ontario. Friends and family are welcome to an open house from 1-4 p.m. on May 8, 1999, D.V. at Laurentian Hills Christian School (corner of Westmount Rd. & Laurentian Dr.) in Kitchener, Ontario.
Best wishes only, please.
Love,
Tammy & Marty Merkus
(Kevin)
Heidi & Jason Pluim
Julie Pennings
Anthony Pennings.
Correspondence address:
56 D'Arcy Pl., Kitchener, ON N2E 1B8

Anniversaries

Zuidhorn, Gr. Listowel
the Neth. Ont.

Wedding Text: Joshua 1:9

On March 18, 1999, we rejoiced in the 50th wedding anniversary of our parents and grandparents,

JOLLE & JANTJE DEVRIES
(nee PIKSTRA)

Love always from,
Robert deVries — Cambridge, Ont.
Grace & Rainer Leipscher — Cambridge, Ont.
John deVries (deceased)
Emma deVries & Alan — Toronto, Ont.
Louise deVries & Ian — Waterloo, Ont.
Jo-Anne & Mark Edlund — Cottam, Ont.
Dorothy & Bill Bonvanie — Cambridge, Ont.
Alfred & Joanne deVries — Gowanstown, Ont.
Alice & Byrne Burgsma — Goderich, Ont.
Harold & Kim deVries — West Montrose, Ont.
Gerald Marc deVries & Natasha — London, Ont.,
and 22 grandchildren (We love you Opa and Oma).

To celebrate God's goodness, the children are hosting an open house on Saturday, May 1, 1999, at Bethel Christian Reformed Church, 345 Elizabeth St. East, Listowel, Ont. from 1:30-3:30 p.m. and from 7:30 - 8:30 p.m. Everyone is welcome, best wishes only, please.
Home address: 795 John St. West, Listowel, ON N4W 1B6

Strathroy Strathroy
Ont. Ont.
1954 April 15 1999

"We wait in hope for the LORD, he is our help and shield..." (Ps. 33:20-22)

With praise and thanksgiving to God, we announce the 45th wedding anniversary of our parents and grandparents,

IPE & GRACE VANDER DEEN
(nee FEDDEMA)

We pray that the Lord will continue to bless and keep you in his care.
With love and congratulations:
Patricia & Rudy Heidelberg — St. Albert, Alta.
Mark, Julianna, Anthony
Ivan & Diana Vander Deen — Langton, Ont.
Ivan, Aileen, David, Michelle, Stephanie, Christopher, Amber
Irene & Charles Dykxhoorn — Aylmer, Ont.
Daniel, Sandra, Gregory, Karla
Richard & Barb Vander Deen — Strathroy, Ont.
Michael, Karen, Sarah, Andrea, David
Clarence & Irene Vander Deen — Strathroy, Ont.
Beth, Jeff, Arlene, Carl, Rachel
Sharon & Steve Talsma — Harley, Ont.
Amy, Julie, Karen, Elaine, Mark
John & Teresa Vander Deen — Aylmer, Ont.
Emily, Randy, Katie
Home address: 6 Ross Court, Strathroy, ON N7G 3W6

Obituaries

April 19, 1915 - March 18, 1999
Winschoten Kitchener
the Neth. Ont.

JACOB MEIN

was called peacefully to his heavenly home with the Lord on Thursday, March 18, 1999, in his 84th year.
Dear husband of Grietje "Grace" (nee Grootjans).
Loving father, grandfather & great-grandfather of:
Tina & Ron Hall — Toronto, Ont.
Jennifer, Julia
Ina & Richard Dykstra — Kitchener, Ont.
Meredith, Rick & Kim (Ryan), Patricia, Katherine
Ria & Nelson Snider — Tottenham, Ont.
John & Joanne, Kelly
Margot & Jim Schinkel — Kitchener, Ont.
Chris, Allan, Jordan, Nathan
Address: Mrs. Grace Mein, 132 Laurentian Dr., Kitchener, ON N2E 2M3

On Monday, April 5, 1999, in her 87th year, the Lord took to himself our beloved mother, mother-in-law, grandmother, and great-grandmother

ALBERTA GRITTER
(nee JANSEN)

She was born on May 19, 1912 in Den Ham, Ov., the Netherlands. She was married to the man she loved, Koop Gritter, for 52 years.
With thanks to God we remember her as a strong and witty woman who served her Lord and family faithfully through many difficult times. Among the many things she loved were gardening, challenging games and conversations, good food and her independence. She lived and died knowing God's grace. Her children and their spouses:
Evert & Jenny Gritter — Edson, Alta.
Hank & Rosy Gritter — Oakville, Ont.
Erika Gritter — Barrie, Ont.
Jane & Gus Van Soelen — Welland, Ont.
Bert & Alida Gritter — St. Catharines, Ont.
Gerrit Den Hartog — Jefferson City, Mo.
Diane & Bernard Dekker — Barrie, Ont.
Nance Porte — St. George, Ont.
Rhea Jansen & Bruce Miller — Edmonton, Alta.
George & Betty Gritter — Ridgeville, Ont.
Bertha & Frank Lesage — St. Catharines, Ont.
Cope & Janet Gritter — Fenwick, Ont.
Betty & Will Douma — Fonthill, Ont.
46 grandchildren and 30 great-grandchildren.
Predeceased by her husband Koop Gritter, daughter Anne DenHartog, son-in-law Jerry Porte, and grandson Richard Ormel.

Obituaries

Sept. 9, 1912 - March 21, 1999
Assen Kingsville
the Neth. Ont.

"The Lord is my Shepherd, I shall not want. He makes me lie down in green pastures." (Ps. 23:1-2a)

WILLEM BREEMHAAR

Beloved husband for 62 years of Roely (nee Janssens).
Dear father of:
Roeli & the late John Klaas — Ruthven, Ont.
Fenny & Henry Spitse — Buckhorn, Ont.
William & Mary Breemhaar — Amherstburg, Ont.
Joan Breemhaar — London, Ont.
Peter & Janice Breemhaar — Norval, Ont.
Lovingly remembered by 11 grandchildren and 15 great-grandchildren. Also survived by 3 sisters in the Netherlands.
Correspondence address:
R. Breemhaar, 148 Lansdowne Ave., Kingsville, ON N9Y 3Y4

Oostermeer Brampton
the Neth. Ont.
August 18, 1914 - March 30, 1999

SYLVIA (SIETSKE) VANHOUTEN

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing." (2 Tim. 4:7, 8)
In full assurance of God's grace our dearly loved mother, grandmother and great-grandmother was called to glory on March 30, 1999, at the age of 84 years. She was predeceased by her husband, Andy VanHouten (1985). She is survived by one sister, Atje, in the Netherlands.
She is mourned by her family,
Alice & Andy Visser — Hanover, Ont.
John & Glenda, Elysha & Ryan, Sylvia & Wally, Ron & Lois, Sarah & Caleb
Annette VanHouten — Kitchener, Ont.
Siebert & Ina VanHouten — Ancaster, Ont.
Chris & friend Karen, Michael
Atty VanHouten — Guelph, Ont.
A funeral service was held in the Second Christian Reformed Church, Sarnia, Ont. On Saturday, April 3rd, 1999, with Rev. A. DeJager officiating.
Corresponding address:
Annette VanHouten, 48 Camaby Cres., Kitchener, ON N2A 1M7

Personal

Attractive **elderly gentleman** (young at heart) looking for **lady companion**, with a good sense of humor. Mischievousness could be an asset. Fond of outdoor life. Likes music. Who will share "walking with the wok" (in kitchen) or anywhere. Please send letter to File #2690, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Personal

Christian woman, 51, divorced 4 years ago, no children at home, would like to meet **Christian man** of Dutch background, **50-55** years of age. Send letters to File #2693, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Reliable, understanding, **middle-aged Christian male seeking** fun-loving, responsible, active **Christian female** for the long-term. Send letters to File #2692, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Retired Dutch Canadian widower, 63, United Reformed, **would like to meet Christian lady,** southern Ontario. Please send letters to **File #2687, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.**

Retired farmer in **southern Ontario** looking for a **housekeeper companion**. Send letters to File #2691, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

For Rent

Charming **vacation home** in **Friesland, the Netherlands**. Located approximately 10 km from Leeuwarden in a beautiful country setting. The layout offers livingroom, kitchen, shower, bathroom, 2 bedrooms with a possible total of 6 sleeping places. **Available throughout the year**. Please call:

W. G. Jullens
Rengersweg 75
9062 EC Oenkerk, the Neth.
Phone 011-31-582-562600

The **Victoria Christian Retirement Society** operates 12 rental suites in the "Oakwood," a Christian retirement home. For information, and to be wait-listed, contact:

Gerry Ensing, Secretary
3947 Nelthorpe Street
Victoria, BC V8X 3Z2
Phone: (250) 727-0248
E-mail:
gerry_ensing@bc.sympatico.ca

CLINTON, ONTARIO
ADULT LIFE LEASE RESIDENCES

available 936 sq.ft. to 1235 sq.ft. Fully wheelchair accessible, sprinkler system, central air, security throughout building. Dutch and English spoken. For more info. call **(519) 233-7296 or (519) 482-7862.**

Brampton. 2-bedroom basement apartment, big living room and kitchen, separate entr., 1 car parking, fridge, stove. No pets. Phone 905-451-8732.

Classifieds

Teachers

ALLISTON, Ont.: Alliston Community Christian School invites applications for a **full-time teaching position for Grade 3/4 or 5/6** class to commence in the fall of **1999**. Some experience and ability to teach **music and/or French** would be preferred. Small class size. Submit resume stating philosophy of Christian education to :

Dave Straatsma
Alliston Community Christian School
Box 592
Alliston, ON L9R 1V7
phone 705-435-4611

AYLMER, Ont.: Immanuel Christian School invites applications for a definite opening in our **50% Kindergarten** classroom. Applicants should be qualified teachers who clearly demonstrate a love for God and for teaching a classroom of eager young learners. Computer literacy would be considered an asset.
Please send a complete resume to:
Mrs. Marianne Vangoor
Immanuel Christian School
75 Caverly Rd.
Aylmer, ON N5H 2P6

BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings in **Grades 6-8**. Specialties in **Phys. Ed., Science, Math, and/or French** would be an asset. Please send resume, including a philosophy of Christian education to:
Ms. Hilda Roukema
John Knox Christian School
82 McLaughlin Rd. S.
Brampton, ON L6Y 2C7
phone: 905-451-3236
fax: 905-451-3448

BRANTFORD, Ont.: Brantford Christian School is inviting applications for a **full-time teaching position** at the **Grade 7** level, beginning **September, 1999.** Interested applicants, please send resume to:
Mr. Chris VanderVeen, Principal
Brantford Christian School
7 Calvin St.
Brantford, ON N3S 3E4
phone 519-752-0433

CHATHAM, Ont.: Chatham Christian High School invites applications for **possible teaching positions** in the following areas: **Art, Physical Education, English, Science**. The Chatham Christian Schools have enjoyed significant growth over the past few years, and we are now eagerly anticipating moving into a brand new facility in September 1999. Join our team of dedicated Christian teachers and work in a supportive school community. Please address applications to:
Mr. John Van Pelt
Chatham Christian High School
90 Park Avenue East
Chatham, ON N7M 3V4
Phone (519) 352-4591
Fax (519) 352-3476

Teachers

DUNNVILLE, Ont.: Dunnville Christian School invites candidates to apply for the position of **Educational Assistant** for the **1999-2000** school year. This is a five mornings per week position. The successful applicant will assist teachers in the **Primary Division** with the **Language Arts Program** and the **Special Education teacher** of our school with special needs students, including students with Down's Syndrome and Fetal Alcohol Effects.
D.C.S. is a well-established school, in a semi-rural setting, but close to urban centres in the Niagara Peninsula. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:
Mr. A. J. Vanderstoel
Dunnville Christian School
R.R. 1
Dunnville, ON N1A 2W1
phone: 905-774-5142
fax: 905-774-5519
e-mail: arievon@mergetel.com

LONDON, Ont.: London District Christian Secondary School is inviting applications for a **music teaching position**. We're in need of a gifted teacher who can teach **vocal and/or instrumental music**. We have a well established choir which has been part of our school for many years. We're planning to introduce an instrumental music program in **September, 1999.** If this opportunity interests/excites you, send your resume, references and a statement of Christian faith to:
Mr. H. Kooy, Principal
London District Christian Secondary School
24 Braesyde Ave.
London, ON N5W 1V3
phone: 519-455-4360
fax: 519-455-4364

NEWMARKET, Ont.: Holland Marsh District Christian School near Newmarket, Ontario, is looking for an **intermediate teacher able to teach band** for the **1999/2000** school year. If you are interested in being part of our team and have a strong practical faith, please contact:
Henry Lise, Principal
HMDCS
18955 Dufferin St., R.R. 2
Newmarket, ON L3Y 4V9
phone: 905-775-3701
fax: 905-775-2395
e-mail: hmdcs@neptune.on.ca
website:
www.neptune.on.ca/~hmdcs

TEACHERS

Do you want to teach in a Christian school in Ontario or PEI? Check out positions with the Ontario Alliance of Christian Schools at www.oacs.org

Updated weekly

Teachers

LONDON, Ont.: London Parental Christian School has a **full-time Grade 1** sabbatical leave position available for September, 1999. LPCS is an established, non-denominational school situated in the city of London. If you are interested in joining a dedicated Christian staff and a supportive Christian school community, please forward your resume with philosophy of education to:
Mr. James Bekkers, Principal
London Parental Christian School
202 Clarke Rd.
London, ON N5W 5E4
phone: 519-455-0360
fax: 519-455-6717

OAKVILLE, Ont.: Oakville Christian School requires a **part-time French teacher** (70%) and a **primary teacher** for September, 1999. Our school is an interdenominational school affiliated with ACSI. Send your resume, statement of faith and letter of application to:
Mr. Herb Goodhoofd, Principal
Oakville Christian School
112 Third Line
Oakville, ON L6L 3Z6
phone: 905-825-1247

ORANGEVILLE, Ont: Orangeville Christian School invites applications for a definite vacancy in **Grade 1/2** for approximately 12 students for **September 1999. Strengths in French, Music, and/or Special Ed.** would be assets. Please forward a resume with your statement of faith and philosophy of Christian Education to:
Mr. Leo Blydorp, Ed. Comm.
R.R. #7, Orangeville,
Ontario, L9W 2Z3
Phone: 519-942-0730
Fax: 519-942-0249

ORILLIA, Ont.: Orillia Christian School, located in the "Sunshine City" on the beautiful shores of Lake Simcoe, invites candidates to apply for the following positions:
- a definite **part-time** vacancy in the **intermediate division**
- a definite **part-time** vacancy in the **resource program**
- a **possible part-time** vacancy in the **primary division**

It will be possible to combine two of the above positions to create a full-time position. O.C.S. is an interdenominational K-8 school that just last year completed a beautiful new gym facility and computer lab. If you are interested in joining our dedicated team, please send a letter of application and a resume, including a personal statement of faith to:
George Hoytema, Principal
Orillia Christian School
Box 862
Orillia, ON L3V 6K8
phone/fax: 705-326-0532

REXDALE (TORONTO), Ont.: Timothy Christian School is accepting applications for a **possible junior level position.** Please forward a resume including a philosophy of Christian education to:
Mrs. C. Jonker
Timothy Christian School
28 Elmhurst Drive
Rexdale, ON M9W 2J5
Phone:(416)741-5770
Fax:(416)741-3359

Teachers

SARNIA, Ont.: Lambton Christian High School, located in Sarnia, Ont., requests applications for vacancies in **French, Mathematics, Computers, and Sciences.** Please send your resume and a brief statement of your philosophy of education to:
The Principal,
Lambton Christian High School,
285 Essex St.,
Sarnia, ON N7T 7H3
Phone: 519-337-9122
Fax: 519-337-2541
e-mail: lch@tct.net

SARNIA, Ont.: Sarnia Christian School invites applications for **possible teaching positions** in the **intermediate grades**. Strengths in French will be considered an asset. Please forward your resume, with a statement of faith and your philosophy of Christian Education to:
Pete Weening
1273 Exmouth Street
Sarnia, ON N7S 1W9
Phone:(519)383-7750
Fax:(519)383-6304
E-mail: scs@tct.net

WOODBRIDGE, Ont.: Toronto District Christian High School invites applications for a **science (physics, biology) position** and an **English position**. These two full-time positions **begin August 1, 1999**. Please send resume, credentials and statement of faith to:
Ren Siebenga
c/o Toronto District Christian High School
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8

LETHBRIDGE, Alta.: Immanuel Christian Elementary School with approximately 270 students in K-6, invites candidates to apply for an **intermediate position** for the **1999/2000** school year. Applicants must qualify for Alberta Teacher Certification. Please direct inquiries and resumes to:
Mr. Henry Ronda, Principal
2010 - 5th Ave. North
Lethbridge, AB T1H 0N5
phone: 403-317-7860
fax: 403-317-7862

ROCKY MOUNTAIN HOUSE, Alta.: Rocky Christian School, an interdenominational society school affiliated with Christian Schools International, invites candidates to apply for a **full-time Grade 5 or 6 teaching position** for the **1999/2000** school year. Computer instruction skills a definite asset. References, Statement of Faith and Philosophy of Christian Education should be included. Competition closes April 23, 1999. Send resumes to:
Ben Bergen, Principal
Rocky Christian School
5204 - 54 Avenue
Rocky Mtn. House, AB T0M 1T3
phone: 403-845-3516
fax: 403-845-4370

Teachers

HUDSON'S HOPE, B.C.: Hudson's Hope Maranatha Christian Academy is an interdenominational K-7(8) society run school located along the beautiful Peace River on the east side of the Rocky Mountains. It is a Class I Independent school in the ninth year of operation offering B.C. core curriculum through a Christian lens. We are offering 1.6 positions to applicants who are B.C. certified teachers willing and able to teach in a **multi-level grade situation.** One position will also include a **principal/administration role**. We are seeking organized Christian individuals who are flexible to work independently and as team players. Strengths in **French and/or computers** is an asset but not a requirement. For applications or further inquiry, please direct requests to:
Toni Gammie (Education Committee Chairperson)
Hudson's Hope Maranatha Christian Academy
P. O. Box 239
Hudson's Hope, BC V0C 1V0
home phone: 250-783-5412
school phone: 250-783-9420
fax: 250-783-9498
e-mail:
rickgammie@hhcn.prn.bc.ca

SMITHERS, B.C.: Bulkley Valley Christian School requires a teacher at the **Grade 7 level**, preferably with experience in French and/or Music. There is also a **possible opening** at the **lower elementary level**. Please contact:
John Bronsema, Principal
Box 3635
Smithers, BC V0J 2N0
Phone (250) 847-4238
Fax (250) 847-3564

SURREY, B.C.: The Surrey Christian School, operating a primary and middle campus, is inviting applications for possible **openings at all levels (Grades K-8).** Applicants are asked to send complete resumes including professional training, written recommendations and statement of faith to:
Surrey Christian School
Att.: Mr. Anthonie Jansen
9115 — 160 Street
Surrey, BC V4N 2X7

TERRACE, B.C.: Centennial Christian School invites applications from committed Christian educators to fill openings for the **1999/2000 school year** in the following areas:
Intermediate Opening - Grade 5
Learning Assistance - Grades 4-10
Music Grades 1-5 and Band Grades 6-10.
These positions may also involve teaching duties in other areas. Centennial Christian School is an inter-denominational school and currently offers Christian education to approximately 220 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please send letter of application, resume and other pertinent information to:
Centennial Christian School
Frank Voogd, Principal
3608 Sparks Street
Terrace, BC V8G 2V6
Phone (250) 635-6173
Fax (250) 635-9385

Classifieds

Births

VEENSTRA:
We, Gary and Laura Veenstra, wish to announce the birth of our first child
MICHAEL MELVIN
born March 20, 1999, at North York General Hospital. We give praise and thanksgiving to our Lord for the wonderful gift of Michael. Rejoicing with us are greatgrandmother Beppe Slager, grandparents Michael & Jean Veenstra, Woodstock, Ont. and Melvin & Maryanne Elzinga, Smithville, Ont.
Uncles, aunts and cousins:
Kevin Veenstra, Woodstock, Ont.
Phil & Valerie Vanderveen and family, Smithville, Ont.
Kevin & Kyung-Hye Elzinga and family, Seoul, S. Korea
Angela Elzinga, Grand Rapids, MI
Home address: 78 Purdon Dr., Apt. 3
North York, ON M3H 4X1

Job Opportunities

Attention Retired and/or traveling ministers. Beautiful **Victoria**, Vancouver Island, **B.C. First CRC** will be vacant as of **July 1**, and could use your services for an extended period of time beginning in July. This could be an opportunity meant for you. If you are interested, please write the church at:
651 Agnes St.
Victoria, BC V8Z 2E7
Fax:(250)479-5124
E-mail:the clerk at
HNienhuis@Yahoo.com

For Rent

COZY SUMMER HOME FOR RENT. Our home is for rent during July and August. Lake Huron, **near Sarnia, Ont.** Access to beautiful sandy beach. Fully furnished, linen included, 2 baths, laundry. $800/wk.
Phone/fax: **519-899-2522**,
e-mail: akkooy@tct.net

Miscellaneous

BED & BREAKFAST. Beautiful **Niagara**. Easy walking distance from the Falls. Comfortable rooms. Superb breakfast. **Dutch spoken.**
Joan & Mike Havinga
905-358-3534

STAMPS
Would like to sell complete stamp collection:
- Dutch mint stamp collection
- Indonesian mint stamp collection
- Suriname mint stamp collection
- Neth. Antilles mint stamp collection

Contact by phone: 905-793-8213 or by fax 905-793-0842

WANTED — 1976 Blue Psalter Hymnals. The Rehoboth United Reformed Church is requesting churches who have these hymnals in good condition to contact:
Gerald Brouwer, COA Chair, **905-765-8891**, or Case Bosma, Vice All, **905-389-1722**.

Job Opportunities

On the cutting edge ... rooted in the Word

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

requires a qualified teacher with specialization in:
✓ Woodshop
✓ Small Engine Repair
or ✓ Electricity and Electronics

Teachers who are eager to join a school focused on shaping adolescents for service and honor to our Lord are invited to apply. We are dedicated to a quality curriculum that is accessible to diverse learning styles.

Please respond by submitting your resume no later than April 22, 1999, to:

mail: **92 Glancaster Road, Ancaster, ON L9G 3K9**
fax: **905-648-3139**
e-mail: **HDCH@nas.net**

... superb facilities ... supportive community

DORDT COLLEGE
FACULTY POSITIONS

Dordt College is seeking Christian academicians for openings beginning August 1999 in the following areas:
Mathematics: one-year position
Economics
Evaluation of applications continues until the position is filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to:
Dr. Rockne McCarthy, Dordt College
498 4th Ave NE, Sioux Center, IA, USA, 51250
fax: 712-722-4496, e-mail: vpaa@dordt.edu
web site: www.dordt.edu/offices/acadaff/

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

DORDT COLLEGE
498 4TH Avenue NE Sioux Center, Iowa, USA, 51250-1697

Calvin Christian School in Dundas, Ontario is experiencing another year of growth.

As a result, we are possibly in need of:
★ half time assistant teachers for primary, junior and intermediate grades. A teaching degree is a necessity.
★ part time teacher aids for the primary and junior grades

The school also invites applications for:
★ a possible 50-60% remedial teacher position, experience preferred.
★ a definite grade 8 teacher vacancy.

Please forward all inquiries and applications to:
Mr. Jack Zondag, Principal
Calvin Christian School
542 Ofield Rd., N., RR #2
Dundas, ON L9H 5E2
Phone: (905) 627-1411

Job Opportunities

The Christian Reformed Church in North America (CRCNA) is currently seeking applicants for the full-time position of

COMMUNICATIONS COORDINATOR

The qualified individual must be a creative, energetic self-starter with excellent written and oral communications skills. The applicant has demonstrated ability to develop and utilize various media. Experience in public relations will be an asset. An understanding and appreciation of ministries and the work of the church are imperative. The responsibilities include the development of all communications/ educational resources in the Canadian office.

A university degree or college diploma is required, preferably in journalism, public relations or communications, with a minimum of two years experience in business, government or the voluntary sector.

A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest by May 7, 1999 to:
Director of Personnel
Christian Reformed Church in North America
PO Box 5070 STN LCD 1
Burlington, ON L7R 3Y8
fax: 905-336-8344 e-mail: colemann@crcna.org

THE KING'S UNIVERSITY COLLEGE
in Edmonton, Alberta, Canada, has an immediate opening for a

Planned Giving Officer

We are seeking an individual who is committed to the mission of the college and has proven skills in planned giving/major gifts fundraising. This position involves significant travel.

The successful candidate will have post-secondary education in the fields of marketing & communications. He/she will possess strong interpersonal skills and a proven ability to work well with others. Salary commensurate with experience. Excellent benefit package.

Please submit resume to:
Ms. Coby Benoit, Director of Development
The King's University College
9125 - 50 Street, Edmonton, AB T6B 2H3
Phone: (780) 465-8311; Fax: (780) 465-3534
E-mail: cbenoit@kingsU.ab.ca
Web: www.kingsu.ab.ca

The **First Victoria Christian Reformed Church**, in the capital city of beautiful British Columbia, is seeking a

FULL-TIME PASTOR
to begin as early as July 1999

to provide sound biblical preaching that has a motivating effect on the youth of today as well as the youth of yesterday. In addition, the pastor will provide leadership in worship, church education and pastoral care. The church consists of 243 professing, and 86 non-professing members, who enjoy a variety of worship expressions. Pastors interested in a potential call are encouraged to submit their resumes. A church profile is available. Please contact:
Gerry Ensing, Search Committee Chair
c/o First Christian Reformed Church
661 Agnes Street phone: 250-479-5124
Victoria, BC, V8Z 2E7 CANADA fax: 250-479-0899

Advertising

Christian Courier

invites applications for the position of

Editor

Send application and resumé
or request for information to:

Marian Van Til, Managing Editor
c/o *Christian Courier*
#4 - 261 Martindale Road
St. Catharines, ON L2W 1A1
Tel. (905) 682-8311
Fax (905) 682 8313
e-mail: ccmneditor@aol.com

CELEBRATING GOD'S FAITHFULNESS

50th ANNIVERSARY

IRON SPRINGS CHRISTIAN REFORMED CHURCH
1949 – MAY 22, 23, 24 – 1999

May 22, Saturday — Program at 7:00 p.m.
May 23, Sunday — Worship Services at 10:00 a.m. & 7:00 p.m.
May 24, Monday — Lunch/Activities —11:00 a.m.- 4:00 p.m.
on the Iron Springs School Grounds

All former members are cordially invited.
A GOLDEN ANNIVERSARY BOOK will be printed and available before year end 1999. Cost $25.00 (includes mailing)

Please confirm your attendance.
Contact: P.O. Box 422, Picture Butte, AB, T0K 1V0 Phone / Fax: 1-403-732-4346

SMITHVILLE DISTRICT CHRISTIAN HIGH SCHOOL

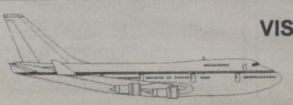
a growing Christian Secondary School, whose mission it is to prepare students for a life of service, will have real and potential vacancies in the following areas:

English, Science
& Special Ed (to cover a leave of absence)

Please send all letters of inquiry and/or letters of application to:

M. Stroobosscher, Principal
Smithville District Christian High School
6488 Smithville Road
Smithville, ON L0R2A0

Martinair Holland



VISIT US at dca-travel.com

AMSTERDAM – Save $110 **from $499**

Depart June 7, return June 17, 21 and get a $110 (adult) DCA discount *

Depart Toronto	Adult	Senior	Child
Apr. 26, 29	559	539	499
May 03, 06, 10, 13	579	559	499
May 17, 20,24,27,31	599	579	509
Jun. 03, 07, 10, 13	639	599	529
Jun. 17, 21, 24, 28	699	659	549
Jul. 01, 05, 09, 12	759	699	599
Jul. 15, 19, 22, 26, 29	799	739	599
Aug. 02, 05, 09, 12	799	739	599
Aug. 16, 19, 23, 26, 30	759	699	599

Sept. and Oct. rates available – call for details Star Class $480 surcharge. Tax $59.

* for Toronto departures only

Vancouver
Calgary
Edmonton
from
$688
taxes extra

DCA Travel & Cruise

Toronto (416) 224-5211
1-800-667-2525

SAVE $110 ✈ SAVE $110 ✈ SAVE $110 ✈ SAVE $110

The 500 members of Bethel CRC of Newmarket, Ontario
are searching for a
PASTOR

who shares our passion for preaching and encouraging one another. We recently added a full-time youth worker to our team. A church profile, which was established during our congregational retreat, is available on request.

Please contact us:
Bethel Christian Reformed Church
Attention: Albert Suk, Planning and Search Committee
333 Davis Drive, Newmarket, ON L3Y 2N6
phone: 905-895-8341 fax: 905-895-0894
Our prayers are with you.

LITTLE EUROPE RESORT AND TRAILER PARK
Bracebridge, Muskoka

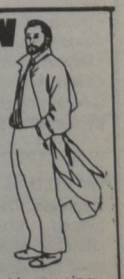
Plan an enjoyable vacation at our resort known for its Dutch hospitality.

Reasonable rates for cottage rentals.
Excellent for camping, swimming and fishing (ideal for group camping).
"Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.
Showers available. *No pets please.*

Roel & Riet Bakema
Little Europe Resort, RR #3
Bracebridge, ON P1L 1X1
Phone: (705) 645-2738

Our new e-mail address:
ccadpromo@aol.com

EH JJ SHOW
Christian TV Entertainment



Times: Vision TV Cable Network
Thursday mornings
6:30 a.m. ET & PT
7:30 a.m. MT & AT

Also CJIL-TV
(The Miracle Channel)
Lethbridge, Alberta
9:30 a.m. and a repeat in evening
Sponsored by Voortman Cookies

Web page: www.ehjjshow.com

CHRIST COMMUNITY CHURCH OF VICTORIA
on Vancouver Island in southwestern B.C. is seeking a
Full-time Pastor – solo position.

CCC is one of two CRC churches in Victoria, with 128 professing members, many young families and an average worship attendance of 200. We emphasize friendship evangelism and contemporary worship with dynamic preaching. We have numerous youth and adult programs and an active ministry to the physically and mentally challenged. To correspond with us in confidence or to request an information package please contact:

Heidi DeGroot
4649 Boulderwood Dr., Victoria, BC V8Y 3G5
phone 250-658-0052, fax 250-727-9604,
or e-mail jdegroot@engr.uvic.ca

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event or if they accompany a paid advertisement for the same event. The charge otherwise is $7.50 per line, or $2.50 per 1/3 line, per insertion.

Apr. 21 Mattaniah Male Choir, Wellandport Orthodox Reformed Church, **Wellandport**, Ont., 8 p.m. Admission at the door. (#)

Apr. 23 Hosanna Choir, Central Presbyterian Church, **Hamilton,** Ont., 8 p.m. Admission at the door. (#)

Apr. 24 Mattaniah Male Choir, CD recording of male congregational singing, Central Presbyterian Church (Caroline/Charlton) in **Hamilton**, Ont., 7 p.m. Free Admission. Open to men ages 16 and over. (#)

Apr. 24 Ancaster CRC presents Celebration of Music featuring the choir, soloist, organ and piano duets, a youth brass ensemble plus audience participation, Ancaster CRC on Hwy. 53 E., **Ancaster**, Ont., 8 p.m. Freewill offering, Info (905) 648-2323.

Apr. 24 The Ontario Christian Male Chorus Association presents the Annual Men in Praise Festival at 7:30 p.m. in the main auditorium of Temple Baptist Church, 1410 Quinn Dr., **Sarnia**, Ont. For further information, contact Bill Boomsma at 519-383-0805, Dick Meeder,at 519-542-8912, or Harry Joosse, at 519-337-6072.

May 2 Dutch Service, Ancaster CRC, Rev. Ralph Koops. **Ancaster**, Ont., 3 p.m. (#)

May 2 Annual Benefit Concert for the Canadian Bible Society, presented by St. Thomas District Male Choir "Crescendo", with guests "Sursum Corda" from Sarnia. 7:30 p.m. at Knox Presbyterian Church, **St. Thomas**, Ont. Freewill offering. (#)

May 12 "Praise Him" and "Liberation Choir" at Ebenezer CRC, **Trenton**, Ont., 7:30 p.m. (See ad.) (#)

May 14 "Praise Him" and "Liberation Choir" at Cathedral of St. Catharine of Alexandria, **St. Catharines**, Ont., 8 p.m. (See ad.) (#)

May 15 "Praise Him" and "Liberation Choir" at Yorkminster Park Baptist Church, **Toronto**, Ont., 8 p.m. (See ad.) (#)

May 18 "Praise Him" at Chalmers United Church, **Woodstock**, Ont. At 8 p.m. (See ad.) (#)

May 19 "Praise Him" and "Liberation Choir" at Gordon Alcott Memorial Arena, Hwy. 7, **Georgetown**, Ont., at 7:30 p.m. (See ad.) (#)

IN CONCERT

"Praise Him" & "Liberation Choir"

Wednesday, May 12, 7:30 p.m. Trenton, Ont.

Choir concert: **"PRAISE HIM"** from Holland conducted by **Martin Zonnenberg**, at the organ **Martin Mans**. Ebenezer Christian Reformed Church, 18 Fourth Ave., Trenton. *For info: 613-392-5867 or 613-475-6197. Admission: adults $10, children 12 and under $5. Tickets at the door only.*

Friday, May 14, 8:00 p.m. St. Catharines, Ont.

Choir concert: **"PRAISE HIM"** from Holland conducted by **Martin Zonnenberg** & **"LIBERATION CHOIR"** conducted by **Willem van Suydam**. Soloist **Colleen Greidanus**, organist **Martin Mans**. Audience participation! Cathedral of St. Catherine of Alexandria, 67 Church St., St. Catharines. *Admission: adults $10, children 12 and under $5. Tickets at the door. Doors open at 7 p.m.*

LIBERATION CHOIR

Saturday, May 15, 8:00 p.m. Toronto, Ont.

Choir concert: : **"PRAISE HIM"** from Holland conducted by **Martin Zonnenberg** & **"LIBERATION CHOIR"** conducted by **Willem van Suydam**. Soloist **Colleen Greidanus**, organist **Martin Mans**. Experience the excitement of the recording of a live CD! Audience participation. Yorkminster Park Baptist Church, 1585 Yonge St., Toronto. *Admission: $15, tickets in advance $12.50.* ***Tickets on sale now!!!*** *Send self-addressed stamped envelope and cheque payable to: The Music Group, 5205 Harvester Rd. Unit #2, Burlington, ON L7L 6B5 or ask any Liberation Choir member. Doors open at 7:00 p.m. Seating not guaranteed after 7:45 p.m.*

PRAISE HIM

Tuesday, May 18, 8:00 p.m. Woodstock, Ont.

Choir concert: **"PRAISE HIM"** from Holland conducted by **Martin Zonnenberg**, at the organ **Martin Mans**. Chalmers United Church, 15 Vansittart Ave., Woodstock. *Admission: adults $10, children 12 and under $5. Tickets at the door only. Doors open at 7:00 p.m.*

Wednesday, May 19, 7:30 p.m. Georgetown, Ont.

Choir concert: : **"PRAISE HIM"** from Holland conducted by **Martin Zonnenberg** & **"LIBERATION CHOIR"** conducted by **Willem van Suydam**. Soloist **Colleen Greidanus**, at the organ **Martin Mans**.
Gordon Alcott Memorial Arena, Hwy #7, Georgetown. *Admission: adults $10, children 12 and under $5. Tickets at the door. Doors open at 6:30 p.m.*

Escorted 13 Day Holy Land Cruise

November 16-28, 1999

Join ***Rev. Peter & Mrs. Jenny van Egmond*** *on a once-in-a-lifetime cruise to the Holy Land.*

For more information or to attend a free information evening April 27th, 1999, please call 905-820-7745 or toll-free 1-800-667-4523.
www.callawaycruises.com

CALLAWAY TRAVEL & CRUISES

Church News

Address change:
Dr. Rem & Janette Kooistra
H.T. #404 - 7900 McLaughlin Rd. S.
Brampton, ON L6Y 5A7
phone: 905-874-1156

Celebrating God's Faithfulness

50th Anniversary

AYLMER CHRISTIAN REFORMED CHURCH

1949 – May 28, 29, 30 – 1999

Friday, May 28, 7:00 p.m.
Banquet for Present and Former Members at Saxonia Hall. Tickets: $20.00
Contact Minnie Hiemstra at 519-765-4673

Saturday, May 29, 11:00 a.m. to 3:00 p.m.
Family Activities in Church Yard

Sunday, May 30, 10:00 a.m. and 7:00 p.m.
Worship Services

A Golden Anniversary Book will be printed and available before year end 1999. Cost:$25.00 (includes mailing). Contact Marie Booy at 519-765-1739.

194 South Street West
Aylmer, ON N5H 1S3
phone 519-773-3025
fax 519-773-3043

"MIRRORING CHRIST, EMBRACING ALL"

Maple Ridge Christian Reformed Church, in scenic south-west British Columbia, is seeking two new staff persons to help its members move in a new direction of focussed outreach and discipleship.

ASSOCIATE PASTOR Are you a motivating leader of leaders, able to work in the areas of youth and small groups? Do you have a passion for the lost? Are you able to assist in preaching? *If so, we are interested in you.*

ASSOCIATE MUSIC DIRECTOR Do you have a heart for worship and a love of music that you can instill in others? Are you able to give direction to a variety of worship teams? Do you have strong musical skills? *If so, we are interested in you.* (part time position)

A church profile, including our recently adopted ***Purpose and Vision Statements*** and ***Core Ministry Values***, and job descriptions are available from:

Kathy Smith, Search Committee
Maple Ridge CRC
20245 Dewdney Trunk Rd.
Maple Ridge, BC V2X 3C9

Phone and fax: (604) 465-8436
e-mail: bkssmith@bc.sympatico.ca

Church coalition pleads for victims, opposes victims' bill

OTTAWA, ON. (CCJC) — A national church coalition has exhorted federal MPs to help victims caught up in multiple-murder or multiple-sexual assault cases, but to do so without resorting to longer, harsher sentences for offenders.

A brief presented by the Church Council on Justice and Corrections (CCJC) responds to a private member's bill by Albina Guarnieri. Guarnieri's bill would make it impossible for judges to allow concurrent sentences for individuals who murder and rape more than once. The bill would mean that someone convicted of more than one murder would get time for each offence and would stay in prison for 50 years or more before parole were possible. The bill would also end concurrent sentences for multiple sex offences.

COURTESY RICK PRASHAW

Rick Prashaw

Seeking better ways

The Church Council opposes this amendment because it sees it as a vengeful, retributive approach. The council told Parliament's justice committee about a wide range of victim-sensitive healing initiatives being used in various parts of North America. These include community projects which honor the victim's life; mentoring; victim-to-victim "Connections" programs; candlelight vigils; memorial crosses; grief-day cards; scholarships; and death-anniversary restitution payments.

These healing expressions, the council said, go further than tougher sentencing does to assist victims when they understandably cry out for justice.

"We agree [with their cry for justice], but lengthening and even doubling a sentence appears to fall into the trap of relying on a sentence for justice, and finding just the right number of years to 'satisfy' what can never be satisfied fully, and certainly not in a courtroom or a penitentiary," Rick Prashaw, the coalition's communications co-ordinator, says.

Doesn't 'add up'

"No number of years, be they 25, 50 or 150, returns a loved one, or restores innocence. If public safety is being adequately addressed in other ways, what is the point of legislation which can be the expression of 'an eye for an eye, a tooth for a tooth.'"

Prashaw acknowledged it was understandable that a concurrent sentence "does not add up" for victims of subsequent crimes involving the same perpetrator. Such victims or their relatives feel that there is no sentence for the murder or violation of themselves or their loved one, no consequences for the person responsible — that the courts seem to be saying that it makes no difference whether someone kills once, or more often.

But cumulative sentences also do not add up, Prashaw asserts. They work against rehabilitation and judicial discretion which takes into account varying circumstances and cases. The council argued against American-style, "piling on of life-sentences" done, understandably, on occasion for symbolic reasons, but "regrettably only producing sweeping changes in law and correctional policy that catch so many other individuals not thought of in the original intent of the legislator."

Grief isolates

The council's presentation featured a video speech of CCCJC board member Wilma Derksen, the mother of a teenaged daughter who was kidnapped and murdered in Manitoba. She spoke of her painful journey in light of the fact that the killer was never identified or caught. This led Derksen in search of other means of healing and justice, including writing down her thoughts and having a community swimming pool built to honor her daughter.

Derksen promotes a program, Victims' Voice, which highlights the healing journey of several victims as they deal with the impact of homicide and other violent crime. According to its literature, this program seeks to tell victims' stories, memorialize those who have been murdered, create links between victims of like experience and form a community of support.

"We've discovered that something as traumatic as homicide is a very isolating experience," the program's magazine notes. "Grief, in and of itself, is isolating. Murder compounds normal grief. Murder has an unsettling effect on our friends, changes our values, plays havoc with our social status, singles us out and compels us down an unexpected and often very painful, lonely path. [This program] is an attempt to connect people of like experience to each other and to our organization."

The Church Council on Justice and Corrections is comprised of 11 national churches representing approximately 14,000 congregations: the Anglican Church of Canada, Canadian Baptist Ministries, the Canadian branch of the Christian Reformed Churches, Disciples of Christ in Canada, the Evangelical Lutheran Church in Canada, Mennonite Central Committee Canada, the Presbyterian Church in Canada, the Religious Society of Friends (Quakers), the Roman Catholic Church, the Salvation Army, the United Church of Canada.

CRWRC responds to Kosovan refugees

Jacob Kramer

KOSOVO – More than 100,000 refugees have fled Kosovo since NATO bombing missions have begun trying to contain Slobodan Milosevic's Serbian forces. Most refugees are pouring into Montenegro, Macedonia and Albania, with northern Albanian border towns currently monitoring the movement of more than 4,000 people per hour — movement into areas ill-equipped to handle them.

The Christian Reformed World Relief Committee (CRWRC) is one of a number of relief organizations which have launched efforts to provide emergency aid. CRWRC is working in conjunction with Dorcas Aid International, a Christian relief agency based in Andijk, the Netherlands.

CRWRC's first joint effort is providing immediate transport for 15 truckloads of clothing, food (including fish, meat and grains) white beans and mattresses.

CRWRC is a non-profit relief and development organization with 38 years of experience in North America and internationally in disaster response and community-building programs which address in the name of Christ the needs of the world's poorest people. CRWRC is an agency of the Christian Reformed Church in North America.

CRWRC is accepting donations for Kosovan refugees in Albania. Cheques marked "Kosovo Relief" may be sent to CRWRC in either Burlington, Ontario (Box 5070, Stn. LCD1, L7R 3Y8) or Grand Rapids, Michigan (2850 Kalamazoo Ave. S.E., 49560).

YANNIS BEHRAKIS/REUTERS

Kosovar child refugees.

News Digest

Evil uprooted in Argentina

CASEROS, Argentina (Religion Today) — A 200-year-old tree had become a meeting place for spirit worshipers in Caseros, Every Home for Christ (EHC) says. But a handful of Christians decided to fight back. One Sunday evening they set up a movie screen next to the tree and showed the Jesus film to townspeople.

After the film, 135 people gathered under the tree and prayed to become Christians. Two days later, "All of a sudden, without any weather circumstances to explain it, this 200-year-old tree split in two, making a tremendous noise as it fell to the ground, smashing everything around it," EHC director Rino Bell says.

"The city mayor came to see the phenomenon and brought along a couple of engineers who might give him an explanation. But the tree had no disease or anything else to explain the fall." Christians say they believe God supernaturally destroyed the symbol of darkness, EHC says.

'Dignified' signs a must for Muslims

KABUL, Afghanistan (EP) — Business owners in Afghanistan must get rid of brightly painted signs and replace them with dignified blue and white signs, according to the latest edict from the nation's Taliban government. The strict Muslim regime said multicolored signs will not be tolerated, but gave no explanation for the decision. Past edicts from the Taliban religious army have included a ban on white socks, TV sets and shaving.

Waiting to inhale

BISMARCK, N.D. (AP) – If something's rotten in North Dakota, the lawmakers in Bismarck want to know how bad it stinks. How can they tell? By using a scentometer and a state-certified nose. A scentometer is a hand-held plastic box with two prongs for the user's nostrils. The gadget works when the state-certified smeller inhales through the box. Using filters and a comparison of smelly to unsmelly air, a number is arrived at which meets or fails to meet the state standard. The scentometer is used to measure odors arising from such places as hog farms and smelly feedlots.